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HOW TO LIVE FOREVER

HARRY GAZE

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How to Live Forever

The Science and Practice

How *to* Live Forever

The Science and Practice

BY

HARRY GAZE

AUTHOR OF "THE SCIENCE OF PHYSICAL IMMORTALITY," ETC



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CONTENTS

CHAPTER		PAGE
I.	Is Life Worth Perpetuating	7
II.	The Science of Living Forever	15
III.	Eternal Renewal	25
IV.	The Delusion of Age	29
V.	Life a Union of Birth and Death	41
VI.	Conscious Evolution the Key to Immortality	53
VII.	Sexual Law	69
VIII.	Training the Child	83
IX.	Health and Beauty	91
X.	The Art of Breathing	111
XI.	Concentration	119
XII.	Body Culture	131
XIII.	Bathing	141
XIV.	Relaxation and Rest	147
XV.	Nutrition	157
XVI.	Natural Purifiers	167
XVII.	Sunshine	173
XVIII.	Garments of the Immortals	179
XIX.	The Laws of Safety	187
XX.	The True Religion	197



To the question: "Is life worth living?" every healthy mind responds in the affirmative. Only those who are in some measure insane depreciate the value of life. When it is suggested, however, that life may be perpetuated, many people deny their inclination thus eternally to continue existence. Is the desire to live forever born of a natural state of mind or a disordered imagination? Which is the true aspiration? A rational, clearly defined desire is the first impulse toward its own successful attainment; hence the importance of this question.

It is generally admitted that at times

one feels like living forever. What is the condition of mind on these occasions? When the mind is buoyant and happy, and the body is full of ease and health, continued life is desired. But when the mind is depressed, and the body weak, the very suggestion irritates and is dismissed as a ridiculous and fallacious notion.

It would not be logical to use the sorrows and pains that accompany a condition of mortality, as an argument against the desirability of immortality. Suffering and immortality cannot walk together. Nature only temporarily endures any form of suffering, for pain indicates the effort to restore equilibrium.

The desire to survive is strongest in the minds of those prepared for it. Emerson wisely says, "Immortality will come to such as are fit for it." The aspiration for natural immortality is inci-

dental to a healthy appreciation of life, and a thorough recognition of man's latent possibilities.

Living forever does not mean the preservation of that which is crude and undesirable, but the permanent survival, in ever changing forms, of all that is sweet, true and beautiful. Watch the progress of this wondrous world as months, years and centuries roll by. Slowly perhaps, at first, but nevertheless surely, crude and limited conditions will give way to greater refinement and freedom.

Life is a scene of eternal action; sighs and longings for some other world indicate weakness and folly. The desire to perpetuate natural life stands in striking contrast to that weak attitude which fears to meet the issues of to-morrow, and welcomes the approach to an imaginary eternity of rest. While it is true

that rest is a necessity, there is no wisdom in seeking a cessation of all natural activity. Continual or eternal rest is unnatural and undesirable.

Life is a fine art, and harmony and repose are for those who have mastered that art. Every one desires perpetual life who appreciates health, happiness and beauty.

Whether life is worth perpetuating rests with the individual. Transferred to another world or plane of action, he doubtless would have similar problems requiring solution and that tend to progress and development.

Let this earth, then, be the scene of divine action. A bright, living soul, blessed with an outward form can express the innermost powers of being.

Turn away from the gloomy outlook of sorrow and pain, and with ideals of superb health and radiant beauty ever in

mind, study and practice the principles of bodily renewal; thus existence can be made a perpetual delight.

Life is worth perpetuating for the opportunities it offers. How little one can attain, comparatively, in the average, or even the exceptional life-time. A century of music merely begins to make it interesting. A thousand years of experience in art would leave one still in ignorance of many of its beauties. The pursuit of knowledge and the contemplation of the possible joys of existence demand immortality in the flesh.

As one meditates on the finer feelings and forces of the soul, there is an irresistible whisper that life is inevitable. With this realization, one feels the joy of an Immortal conceived within his being, and demands that continuity of this conception be unmarred and unbroken.

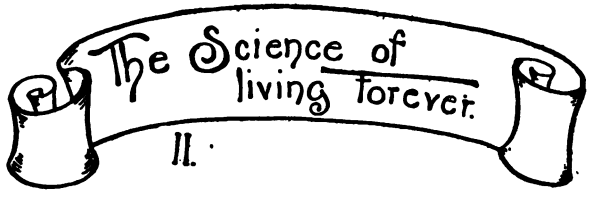
Life means much to the awakened

mind, far too much to be readily relinquished. Life that continues to unfold is worth perpetuating, and will unfailingly increase in power.

The idea that the body is degraded results from bodily abuse in some form. It is a mistake to attempt to separate the spiritual from the physical man, to look upon the former as high, and the latter as low. The body is not the source of the desires or appetites, and is not to be condemned for man's physical actions. It is the expression of the inner life, and may be changed according to the desires of the ego, or self.

The value of physical life cannot be judged by contemplating the limitations of the present body. Perpetuation of youth is not the eternal preservation of a certain form of flesh, but the perpetuation of a normal process of change and renewal. Life would not be worth while

if it perpetuated merely limitation and inertia. Nature decrees the impermanence of the unfit. Only the brightest and best ideals should ever be associated with the thought of perpetual youth. It is in this harmonious unfoldment that man will live forever.



Life, enriched by ever-increasing health, strength and beauty, may be perpetuated by coöperating with the known laws of change and growth. For centuries there has been an instinctive belief that perpetual youth was attainable. Various ways, more or less fantastic in their nature, have been suggested by which it might be realized. The subject has engaged the attention of philosophers, theologians and scientists.

Recent discoveries warrant the positive affirmation that physical immortality is

possible to every intelligent being. As this knowledge is unfolded, it seems surprising that these simple principles should have remained so long unrecognized. The truth is unmistakable, and the suggestions are entirely logical.

The idea of the inevitability of old age and decay is founded on misconceptions due to ignorance of the simplest laws of being. Most people imagine that physiological scientists could readily disprove the possibility of living forever; but, on the contrary, the scientists themselves frankly admit that it is possible.

William A. Hammond, a prominent medical scientist of New York, the author of several works, and at one time surgeon-general of the United States army, made the following important statement: "There is no physiological reason at the present day why man should die."

W. R. C. Latson, also a well-known

medical scientist of New York, and editor of *Health Culture*, says: "Mr. Gaze advances the somewhat startling claim that somatic death, that is, the death of the body as a whole, is due to causes which may be averted; and that, by proper means, one may so control the bodily functions as to retain the body indefinitely. I do not hesitate to say that, while his conception of life and the possibility of physical immortality is unique, there is nothing in the accepted facts of physiological science, by which his position can be refuted."

As no physiological law necessitates somatic death, the question is how to live so as to perpetuate life? If somatic death were inevitable, it would be wise to submit quietly. But the clear voice of science, radiant with promise, not only cannot prove its necessity; but, on the other hand, plainly indicates the possi-

bility of immortal existence. Hitherto this ground has been so little explored that earnest investigation reveals many startling facts of stupendous importance. The study of life is the most important of all the scientific investigations.

Why does man experience "old age," and eventually suffer somatic death? Popular opinion is exactly the opposite of the truth. As humanity is mistaken on such a vital point as this, does it not show that the study of life has been of a very superficial nature? Formulate the general misconception upon this subject by saying: "Old age and death are caused by the inevitable changes of the physical organism." The truth is, old age and somatic death are occasioned by a gradual *cessation* of the *normal changes* of the organism.

Popular ideas about this subject should undergo a complete revolution. Although

the body is worn by reason of its natural activity, that is not the cause of age and decay; if it were, a day's work would utterly destroy its delicate mechanism. The body is constantly changing. The molecular particles of the body, which are removed by the wear incidental to every form of movement, are replaced by entirely new particles. The body represents not one life only, but an aggregation of billions and billions of minute lives. For this reason, any comparison of the body with an ordinary piece of machinery is illogical. A machine is entirely subject to the law of wear as a result of action. It is not so organized as to be able to attract and incorporate into itself fresh material to compensate for its constant loss. The less a machine is used, therefore, the longer it endures. Contrast this with the body, which must be used in order to endure. A machine protected

from wear and the elements will maintain its good condition; so tie up the human arm as to prevent all action and it will soon perish. The busy arm of a blacksmith receives new power and substance as a result of exercise. If the body could be logically compared with a machine, why should the hammer not receive new energy from its repeated contact with the anvil? In spite, however, of the great difference between the two, the body wears out like the machine. "Dust thou art, to dust returnest!" is a natural law, inevitable in its operation. Does this disprove the possibility of perpetual life? It is customary to think that under natural conditions of living, the physical body may be kept from returning to dust for at least three score years and ten; but here are three startling statements:

(1) The body literally and completely returns to dust in less than one year;

and, during this period, a new body is constructed, molecule by molecule.

(2) Conscious coöperation with this change is the secret of immortal youth.

(3) Old age and somatic death are brought about by conditions which can be effectually prevented.

It has been stated that the body is in a perpetual condition of change. The question may, therefore, be asked, "Why does the body ever manifest age if it is thus renewed?" With the advance of years, there is a gradual, but positive, cessation of the vitality expressed, resulting from failure to coöperate with the process of renewal.

The scientific possibility of living forever consists of man's power to eliminate bodily age from the consciousness; to die continuously and be correspondingly reborn; to prevent maturity by constantly evolving higher ideals of life; to practice

the principles of regenerative love; to live in harmony with the principles of hygiene; and to avoid the internal burial which causes old age and somatic death. Through the processes of evolution, life has become so highly organized as to demand eternal existence. This demand of nature will be abundantly satisfied, as she does not give a stone when bread is asked. "Seek and ye shall find," is a principle inherent in the constitution of the universe. The human body is already evolved to such relative perfection that it is a suitable instrument for the expression of immortality. There is positively nothing in the bodily organization of man which necessitates its inevitable loss.

To prolong life a few hundreds or even thousands of years is not enough. Although somatic death is undesirable now, it will be even more undesirable in the far distant future. In the new era, now

inaugurated, life will become so much more interesting that the desire for it will become more and more keen. It would, however, require more continued effort to prolong life one hundred years by methods ordinarily known, than one thousand years by scientific methods.

The cause of somatic death, or the death of the body as a whole, is simple, and may be completely avoided. Old age, which is somatic death partially consummated, can also be prevented. It is possible for every individual so to control the vital energies that perpetual youth, accompanied by perfect health and strength may be realized.



The only way to secure eternal renewal is by scientific life culture. Many people expect to attain this condition by faithful adherence to some special branch of hygiene. These special methods may be imperatively essential to success, but other principles of health and renewal are equally essential. The power of mind over matter is a most important factor, but it is not logical to confine one's efforts in maintaining health to thought processes alone. Diet is an important consideration, but the most desirable foods are not sufficient to per-

petuate life, although necessary to the highest degree of health and renewal. The enumeration of the departments of hygiene demonstrates that each branch, *per se,* is inadequate to secure eternal renewal.

As the slightest lack of adjustment in a machine will cause it to run imperfectly, and its action to cease, so the human mechanism when not perfectly adjusted will soon experience somatic death.

The power to establish a permanent equilibrium between the processes of destruction and of reconstruction is inherent. The fountain of perpetual youth is within.

Philosophy does not claim that immortal molecules can be substituted for mortal ones; nor is this necessary. By the constant and normal exchange of new for old molecules rather, is the body, as a whole, perpetually renewed, in spite

of its constant wear. Man cannot defeat the processes of bodily change, but he can intelligently coöperate with them. The nature of the molecules does not determine the quality and length of life, but rather the intelligence of the individual that directs them.

The science of perpetual life reveals the way by which the body may retain its purity and plasticity, and make it a fitting temple for the inner spirit. Life may be such that the body will grow stronger and healthier with the advance of years. Although perpetual life will not result from mere "goodness," as the term is generally used, yet every pure thought and noble action will add force and beauty. Pure and exalted personalities of the past did not make this attainment, because they did not conceive its desirability and possibility; and, therefore, did not concentrate their efforts upon it.

The wisest and greatest people of the past were but children. There is new light ahead, and this new age brings special advancement.

The attainment of conscious immortality requires a clear, scientific understanding of the subject, and unceasing practice of the principles. No faith in the Bible, in a personal God, or in any exterior personality, will save one from the grave. The attainment of perpetual renewal is a scientific process, like the attainment of skill in music, art, mechanics or invention; the theories must be grasped with the same accuracy, and the principles practiced with the same earnestness. The conception of any supernatural processes must be removed from the mind. Simple, natural growth leads to superb health, and perfect equilibrium between the processes of waste and of repair in the physical system.



The fact that the body is in a process of continual change has not been sufficiently recognized. Until the discovery of the principles of physical immortality, no effort was made to adjust the mind to this change. In order permanently to renew the body, the mind must be in harmony with the change, but this humanity hitherto has failed to do. In positive contradiction to the law of renewal, man has steadfastly believed the body to be gradually growing older until no longer able to perform its functions. The "old" man looks at his body, and ignorantly

supposes that it is the same he possessed in childhood, though at a different stage of growth. Every year he celebrates his birthday, and imagines that his body is just one year older. He believes that some persons possess bodies of greater age than others, and that a few people have actually succeeded in keeping a body for a hundred years or more. This absurd error is not confined to the ignorant classes, but all alike have failed fully to express the truth. If the physical body is completely renewed in a few months, or even in a few years, can it by any stretch of the imagination be said to be fifty years of age? The change is so gradual that man fails to recognize its reality and importance. The body inhabited to-day is new, though ignorance may have given it a contrary appearance.

This demonstrates, therefore, that the idea that the body is growing older, day

by day, is a world-wide delusion. The customary method of counting age is entirely false; to suppose that the human body can reach the age of even five years is ridiculous. The difference between the child and the adult is not a difference in bodily age, but simply in the degree of objective unfoldment.

This remarkable truth suggests a question of stupendous importance to every individual. Can the truth or the falsity of a belief affect the body in any way? If the body is made new by nature's processes, is it not also necessary to renew the mind correspondingly? In this advanced age, no intelligent person disputes that the mind has power over matter. Science has proven conclusively that health is largely dependent upon proper mental conditions. False thought, therefore, has a disintegrating effect upon the body.

Suppose, for example, that a hypnotist

suggests to his subject that he is carrying a burden so light that he can walk freely, but that it gradually grows heavier, until he can no longer support it. Although the burden is purely an imaginary one, yet, under the influence of this suggestion, the subject is made to fall, exhausted. This illustrates the theory of bodily age. Failure fully to recognize the continual renewal of the body, leads to the belief that the body is growing older. The consciousness of ever-increasing age is firmly fixed in the mind.

As the hypnotic subject falls beneath the delusion of the burden upon his back, so, crushed by the suggestion of the continual wearing and aging of the body, the life forces cease normally to exercise their power. The necessary equilibrium between the processes of waste and of repair in the physical system is wanting. New, perfect atoms are not substituted

for the old ones, and the system is unable to dispose of the accumulated substances that interfere with the various vital processes. This constitutes the basis of "old age," and is a certain forerunner of somatic death.

The blood — that life stream which flows through every part of the body—is chemically changed by thought. Each change of emotion is accurately registered, and science demonstrates that grief, anger, hatred, love and joy have each a specific chemical effect upon the blood.

What effect, then, must the suggestion of increasing age have on the blood? Under normal conditions, its billions of corpuscles are so charged with currents of vital thought that they refuse admittance to all unnecessary particles. Excess of lime and mineral matter cannot enter the system to cause a coating or

crust in the veins, arteries and vessels. It is as though each corpuscle asserted that only necessary and nourishing elements might form part of the blood. Constant suggestion of aging flesh weakens the normal protective power.

Nature removes old and useless forms. To live forever, understand the purpose of nature in bringing about somatic death, and avoid the conditions which make it necessary. Death is nature's supreme effort to renew a body burdened with useless substances. Death is not a harvester, but rather a scavenger, with a stern duty to perform.

The secret of immortal life lies in co-operating with the law of change. To permeate the whole consciousness with the thought of renewed life is entirely to eradicate the idea of "growing old."

Certain cells do become old, but other cells grow and effectually supplant them

under proper conditions. Look at life from the positive instead of from the negative standpoint. As natural activity does not wear away the body, but simply brings a change, so man is not made old by normal changes.

Examine two pieces of statuary, one an old man depicting the wrinkles and flowing beard of age; the other a young man giving every possible indication of youth, strength and vigor. What makes the difference between them? Is the material from which the sculptor chiseled the figure of the old man older than that of the other? They may, indeed, have been cut from the same block of marble. When the sculptor worked on the statue representing age, he imagined an aged man; and when he worked on the other, he held a corresponding image of youth and strength.

The centenarian and the little child are

both continually rebuilding the body from equally new food and material. The mental conditions, however, are very different, and determine the great difference that is manifested. The centenarian thinks that his body is one hundred years old, while the child believes its body to be but a few years old. Neither is correct. The human body cannot exist for centuries or even for years. The body of the centenarian, which seems to be very old, in reality is new.

The following instance was originally published in *The London Lancet:* "An English lady, disappointed in love in her early years, became insane, and lost all account of time. Believing that she was still living in the same hour which parted her from her lover, taking no note of years, she stood daily before the window, watching for his coming. In this mental state, she remained young. Having no

consciousness of time, she literally grew no older. Some American travelers saw her when she was seventy-four, and supposed her a young lady. She had not a wrinkle or gray hair, but youth sat gently on cheek and brow. Asked to guess her age, those unacquainted with her history conjectured that she must be under twenty."

Many persons who have long passed three score years and ten, according to conventional computation, have regained the leading indications of youth. A lady eighty years of age was recently reported as cutting an entire set of teeth. Such cases are not infrequent.

If so much can be attained by unconscious conformity to hidden laws, how much more can be attained by intelligent application of the underlying principles? If a youthful condition can be retained, or regained, by an abnormal circumstance

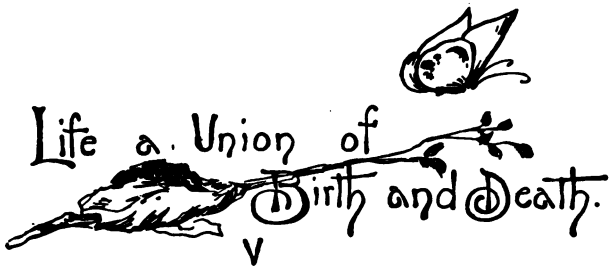
which destroys, wholly or partially, the consciousness of time, perfect youthfulness may certainly be possessed when the delusion of bodily age gives way to truth, and the habits of life are in harmony with the principles of renewal. It is not enough to repeat, parrot-like, that the body is continually made new. The idea must permeate the consciousness so fully that antagonistic thoughts find no place. When thoroughly imbued with the consciousness of perfectly controlled change, the old imperfections are omitted, and the body is rebuilt according to the highest conceivable ideals.

Man's life should be like an everlasting stream, flowing and renewing. One considers Niagara Falls as changeless, but the waters are ever-changing. Man should be a human Niagara, freely expressing the magnificent powers of his being. The glory of Niagara is in its

mighty giving, and in the myriad changes which are its very life. As Niagara never grows old or weak, so man's life must change; for this is the essence of perpetual youth and power.

Associate constant change with sparkling new life. The molecules of the body are in continual motion and change. A perfectly changed body is not old, but new like the ever-changing stream.

From this time forward, affirm the possession of a new body. Think of each organ as newly constructed, and the suggestion of perpetual youth will effectually banish the idea of "growing old."



V

The ordinary view of life, representing birth as its beginning, and death as its end, is a serious misconception. Both birth and death are vital and unceasing processes of life. The present, or somatic, form of death—the loss of the body as a whole—is not inevitable. Death is a friend to be courted, not a foe to be avoided. Do not resist any of the processes of life, and least of all death, the most important of them. Life cannot exist a moment without simultaneous dying. To live forever is not to avoid death, but eternally to retain youth by

establishing a balance between the processes of destruction and reconstruction This requires perfect willingness to let go the old, and to receive the new, which is continual death and rebirth. Bodily life will continue as long as this process is perfectly performed. Throughout the ages men and women have been seeking to conquer death. Some now expect to conquer it temporarily, and others hope to do so permanently. They are trying to save the body from the inevitable work of the scavenger. They try to defy death by retaining the old; but nature's law of change is inexorable. The old must be replaced by the new. There is always work for the scavenger, although man seems reluctant to part with his accumulation of rubbish. The consciousness clings to useless matter that clogs the natural avenues and highways of the body, and impedes normal renewal.

Consequently death, the good scavenger, ultimately accomplishes its beneficent work by the process of somatic death—the loss of the body as a whole.

A clean city, making no effort to remove its rubbish and refuse, would soon get into such a wretched condition that the only way to restore beauty and purity would be to burn and entirely rebuild it.

Similarly rubbish accumulates in the physical body, until it becomes uninhabitable, and has to be abandoned. To die is the only way to live. Since life is a union of birth and death, give the scavenger every opportunity to take away the old, that renewal may be complete. As death is necessary to life, harmony and coöperation with it are also essential, as life cannot be perpetuated by conquering or destroying the friendly scavenger.

Some students assert that it is but "a matter of terms" whether man attempts

by force of will to conquer death, as though it were a power conflicting with life; or whether he seeks to live forever by understanding and coöperating with the processes of life, including that of death. By no stretch of the imagination can the terms "coöperation" and "conquest" mean exactly the same thing. These two words represent entirely opposite states of mind. One will result in the perpetuation of life; the other most certainly will destroy it. Science proves conclusively that some form of death is inevitable. The idea that death is an enemy to be conquered, defeated or destroyed, is founded upon the false, theological conception that death is the creation of the devil.

The way to live forever is fully to recognize the process of change and to coöperate with it. Change necessitates continual tearing down and rebuilding,

death and rebirth. Death silently but surely takes away the elements that are rejected, leaving the body sweet and fresh for the performance of its natural functions. Disassociate the idea of death from absence of life. Recognize the unceasing operation of death in mind and in body, and when told by the disbeliever in physical immortality that you must die, answer, "Why certainly, I never stop dying!"

A person exerting the will to conquer death will often experience periods of distrust and fear, when death will seem too formidable an enemy to conquer. The thoroughly scientific attitude of mind, therefore, is consciously to coöperate with continual birth and death, and thereby create a harmonious assurance of life.

The process of birth does not originate life, and then cease; it is rather a process

of incessant renewal. Death, also, is the process of continually maintaining the activities of life.

The common mental attitude is to look back through the years when thinking of birth, and into the future when thinking of death. But, on the contrary, one should think of birth as the new life constantly coming, and of death as the work of the scavenger. This new attitude is of great importance, and is positively essential to the attainment of perpetual life, as it entirely destroys the delusion of bodily age. The number of years that have passed since birth suggests some novel questions: How old is an individual who recognizes that birth is an event of the present? Who is the *new* man and the *new* woman?

One's parents had nothing to do with the incarnation of his *present* body. The body they provided died and disappeared

atom by atom. He has not been conscious of this great change because the process of constant dying was accompanied by corresponding rebirth. Every day becomes a birthday; not a mere anniversary, but a day of actual birth. Life is perpetually renewed, and one is, therefore, justified in regarding the present as his real birthday. Such a man is ageless. This consciousness renews the whole being, and is a stepping-stone toward eternal life, leading up to the regeneration of the flesh.

Full realization of these great truths gives a sensation of perfect newness. The beautiful sense of freshness that recalls the days of childhood reappears. Nerves and muscles hitherto at a tension now feel a sweet, relaxing influence; a joyous sensation of life-abundant demonstrates everlasting youth and happiness. Day by day, these harmonizing and reju-

venating vibrations increase in strength, and the intense pleasure of growing into a higher type of youthful powers will follow. Friends will say in surprise, "Why, how young and bright you are looking!" This, too, will give renewed courage, and the daily suggestions of perpetual life will proportionately increase in potency. A beautiful change will come over the entire life. Everything will seem fresh and bright. You will so celebrate the eternal springtime of the soul that the entire being will be compelled to adjust itself to this renewed and revitalized consciousness.

Birth and death are equal partners in the sublime scheme of life. Learn so to understand life as to bring the mind into perfect harmony with the delicate processes and infinite forces of existence. This will bring all the mental and physical functions into that perfect adjustment

which is the basis of harmony, health and renewal. As in a mother's womb, the child has every condition for its development, so in the right attitude of mind one draws from Mother Nature satisfaction for every demand. Nature knows no starvation, and persistent demand brings adequate supply. Vitality is the product of infinite forces. If one has not the rosy cheeks of youth, it is not because there are not oceans of rich blood. Nature has unlimited force from which to draw the power to control facial muscles, and prevent wrinkles. Why lack an abundance of hair? Why be toothless when there are billions of tons of the elements essential for the building and rebuilding of the hair and the teeth. Why not live forever when the sources of life are infinite? Nature will not supply a tombstone if one demands the bread of life.

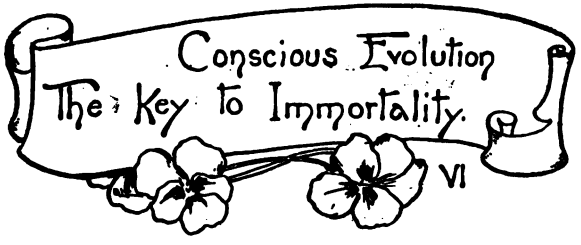
Death should be recognized as a part

of the vital economy of nature. It is not a matter of blind chance or inevitable fate; there is always a wise purpose beneath its manifestations. Man can fulfill all the demands of incessant change without the loss of life, health and strength.

Up to a certain point in the evolution of man, somatic death is inevitable, but now he can avoid this crude form. Death itself is one of the most vital factors in the perpetuation of life.

Through constant tearing down and rebuilding, the body may be greatly modified and improved. Superior ideals of mind and body cause the vital forces to give birth to corresponding conditions; old defects pass away, and higher conditions manifest. Man is not limited to the pattern supplied by his ancestors; he need not be a slave to hereditary conditions. This is the day of birth, and the

conditions born are determined by the predominant conceptions of the mind. Conceive youth, and conditions of strength, energy and elasticity will be born. Conceive health, and the bodily functions will perform their normal activities. Negative conceptions will cause negative conditions to manifest. This philosophy is one of perfect control, and reveals the glorious possibilities of self-parentage.



Vitality is the gift that nature bestows upon every creature in the processes of mental and physical growth. Every manifestation of life is for the definite purpose of unfoldment. As soon as any creature matures, its vitality begins gradually to diminish. Nature has no permanent use for anything that has reached the climax of growth. How, then, can the universal energy be changed from the potential to the active state, to perpetuate the body? New life results from conscious demand; which is not

merely an appeal for new vitality, but is rather an appropriation by the subjective mind, founded upon necessity. Eternal life may be expressed, undisturbed by old age and somatic change, if one creates the necessity for it; because this necessity compels the subjective forces continuously to appropriate new vitality.

How can this necessity for new strength and vitality be created? Man must remain forever in the same relation to nature as does the unfolding child, the budding flower, the climbing vine, the growing tree. Although nature has infinite resources, yet it will not maintain perpetual maturity. Consciously to perpetuate existence is to manifest fresh vitality by the constant conception and realization of new ideals of growth. The fact that no creature expresses conscious immortality does not necessarily disprove its possibility, but it teaches an important

lesson. In order to demonstrate perpetual life, depart entirely from the racial standard of unfoldment. Man differs from other animals through conscious volition, and may thus determine to unfold and live forever.

As maturity is not the finality of nature's possibilities, but only a limitation of personal consciousness, it is possible to refuse to recognize it, and continue to conceive and express new ideals of growth. One can create a new consciousness in which maturity and decay have no place. In this stage of consciousness man is neither mature nor approaching maturity, as the world understands the term, but he becomes a god.

The kingdom of immortality cannot be realized while conscious of maturity. Science proves conclusively that the unfolding consciousness is the only one that will bring everlasting health, youth and

beauty. To "become as a little child" does not mean to be subject to the dictation of others, nor to be subordinate to any one. The principal characteristic of the child is its constant mental and physical unfoldment. Realizing the process of actual unfoldment, look forward to constant development and increase of power. This means not only mental but also physical growth. Bodily growth is not limited to increase in size. Higher standards must be evolved. Although many are reaching the limit of their ideal of growth, and are, therefore, expressing "old age," man is yet a babe in both mind and body.

There is opportunity for perpetual improvement. Between the man of to-day and the man of the future, there is as vast a difference as now exists between the lowest amœba and man. He will change in form as he learns to lay

aside the shackles of the mature consciousness, and will ever see new opportunities for growth. He must become a conscious factor in evolution. Some scientists declare that man has reached the limit of physical evolution; but this theory is mistaken, for the present form of body is relatively crude. In the future man will have greatly increased lung development, and will receive direct from the air far more nourishment than at present. There will be a corresponding decrease in the development of the digestive and excretory organs.

The most important evolutionary change will be in the creative nature. Marriage will be so consummated as to perpetuate the participants. There will be fear neither of race suicide nor of over-population to cause alarm. The perpetuation of the individuals will maintain the population of the world. The

creative organs have regenerative as well as generative functions. A knowledge of the regenerative life is necessary for the perpetuation of youth.

The man of the future will evolve wings, and flying will be as natural as walking. The intense interest in flying machines proves that man desires wings. In picturing a future state, artists often portray winged human forms.

As an alternative to death, the grown caterpillar changes to a chrysalis, and finally to a butterfly. From a lowly worm, it becomes a beautiful winged creature, and flies with noble independence from flower to flower. Scientists do not deny the possibility of man's evolving wings, though many think it improbable owing to the energy that would be required to sustain them. The vitality, however, obtainable in flight, through abundant air and perfect exercise, would

amply compensate for this demand. By appropriating more elements from the air, and decreasing the use of heavy foods, a light body, favorable for flight, will readily be constructed.

This metamorphosis has a direct bearing upon the attainment of perpetual life, for only the man who rejects the idea of maturity and determines to grow endlessly will survive. To avoid maturity is to escape the form of death which destroys the entire body. The man determined to evolve wings is immature and youthful while this ideal is being realized, even though it should take centuries. Before this ideal is realized he can project another, and thus forever prevent maturity and old age.

The result of delaying maturity is illustrated by experiments with the wonderful but recently discovered element called radium.

"The most startling experiment performed thus far at the Pasteur Institute is one undertaken by M. Danysz, February 3, 1903, when he placed three or four dozen little worms that live in flour, the larvæ *Ephestia kuehniella*, in a glass flask where they were exposed for a few hours to the rays of radium. He placed a like number of larvæ in a control flask, where there was no radium, and he left enough flour in each flask for the larvæ to feed upon.

After several weeks it was found that most of the larvæ in the radium flask had been killed, but that a few of them had escaped the destructive action of the rays by crawling away to distant corners of the flask, where they were still living. But *they were living as larvæ, not as moths*, whereas in the natural course they should have become moths long before, as was seen by the

control flask, where the larvæ had all changed into moths, and these had hatched their eggs into other larvæ and these had produced other moths. All of which made it clear that the radium rays had arrested the development of these little worms.

"More weeks passed and still three or four of the larvæ lived, and four full months after the original exposure a larva was seen alive and wriggling while its contemporary larvæ in the other jar had long since passed away as aged moths, leaving generations of moths' eggs to witness this miracle. Here was a larva, venerable among his kind, a patriarch *Ephestia kuehniella*, that had actually lived through *three times the span of life accorded to his fellows* and that still showed no sign of changing into a moth. It was very much as if a young man of twenty-one should keep the appearance

of twenty-one for two hundred and fifty years!"

Maturity and old age, however, can be prevented without the arrest of organic development. The man who continually evolves, instead of growing old, will live eternally in health and youth. The fact that the body is incessantly changing demonstrates that old age is not caused by the passing of years, but by a lack of proper adjustment.

When man reaches maturity, nature commences to bury him from the inside. Instead of eliminating from the body all the earthy matter taken in food, a small quantity of calcareous and other substances gradually form a crust around the inside of the arteries, and the blood no longer flows freely. The disease popularly known as "old age," and in science as "arterio-capillary-fibrosis," thus makes its appearance. The face, neck and brow

become wrinkled, the hair loses its color and the limbs their elasticity. By using beverages which possess powerful solvent properties, and food which contains a minimum of earthy substance, this process may be deferred and life prolonged. But in spite of what he eats and drinks, nature will eventually bury the man who consciously or subconsciously accepts the idea of maturity.

The body has a selective power which enables it to accept the necessary elements for its reconstruction, and reject deleterious substances. Nature protects the arteries from ossification while man is growing, by rejecting an excess of bone-forming material; but when he reaches the accepted limits of growth she accepts from the food elements for excessive ossification or internal burial. In this way the persistence of useless forms is prevented.

The ever-changing character of the body makes perpetual unfoldment possible, and subjective forces are continually rebuilding it. Man is a sculptor in flesh and blood. The mind can form the body according to its ideal, and unfold new mental and physical powers. Some changes may take ages, but others can be realized quickly.

It is necessary not only to believe in the possibility of growth, but actually to continue to grow in order to perpetuate life. If one desires to be youthful, bright and progressive, no obstacle will interfere, for nature wills all should have the opportunity for necessary unfoldment. Nature is seeking to express perpetual youth in man, but this is only possible through his coöperation. As long as one thinks the old thoughts, he cannot express the power and beauty of an immortal.

The stiff dignity that many assume at maturity is a mental coffin that will sooner or later become a material coffin. People who are too grave make life a literal graveyard. The genuine merriment of childhood, the spirit of play, is needed. The consciousness of age makes many lives seem wearisome and depressing, whereas a divine childhood is necessary to make possible the new growth.

Be natural in every sense of the word. Listen to the voice of desire that springs up from the subconscious being; have confidence in it and courage to give it expression.

Many have come, through continual repression, to distrust their own aspirations, and to accept the race standards as a guide. He is considered eccentric who follows his own individual wishes, and his new mode of action is almost invariably crushed. Yet only by deviation from

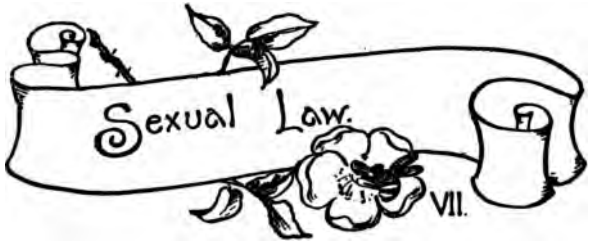
customary modes of thought and action is progress possible. Many conceive nature to be static, and fail to recognize that change and growth form the foundation of all phenomena. Natural living does not mean conforming to precedents and standards, the strict following of which would make progress impossible.

Evolution appears to be slow, but is nevertheless certain. The body has undergone wonderful transformations in the past, and will be subject to even more marvelous changes in the future. Recognize the mental and bodily conditions desired, and instead of distrusting and repressing them, encourage their expression. By this means both mind and body will unfold, and nature will unfailingly give the necessary vitality and youthfulness.

There can be no standstill in life. Evolution is a fact of the present, as well

as of the past. On all who are receptive to growth, nature showers love, life, power and beauty. Youth is nature's opportunity. In "old age" the windows of the mind are barred against the entrance of new life. The "aged" man imagines that he is a full-grown being, and hence nature has no permanent use for him.

The attitude essential to success in the perpetual renewal of life is one of constant expectancy of increased power, health and beauty, and a desire for the higher unfoldment of life in every way. If one is a willing instrument for nature's advancement, life is assured; otherwise, one must give way to others better fitted to survive.



Through the practice of the principles of sexual science, mental science and hygiene, eternal life, health and youth are attainable. Heretofore the race and not the individual has been perpetuated. This process, therefore, is incomplete. Man has now evolved the capacity to perpetuate his own individual life, as well as the race. As the race is perpetuated by sexual union, so also is the individual life. Sex is the fountain of life.

The effort of scientists to prolong life by chemicals or by electricity is as illogical as the effort to create a *new life* by

the same means. Within the laboratory of man's own being are latent the forces for the eternal renewal of life.

Sexual education is the greatest need of the age. Knowledge is the only purity. Make no suggestion by thought, word, or deed that the fountain of life is not inherently pure. A false conception of the sex-nature has delayed the discovery of principles that make perpetual life possible.

Sexual intercourse has two separate, distinct and important functions, the generative and the regenerative. The generative function perpetuates the race; the regenerative, the individuals participating. Husband and wife have a definite choice of the results obtained in sex union, and if they wish, through the regenerative function may renew their lives. Regeneration denotes a renewal of the body and a perpetuation of life.

Abstinence, however, from sexual expression does not constitute regeneration. A variety of melodies may be played upon the harp, but the suppression of one melody does not create another; each must have its separate expression. Renewed life results only from proper expression.

That generative association should take place only when a child is desired is the foundation of true parenthood, and is essential to sexual economy. While this is true, however, the sexual desire and capacity of mankind are far in excess of generative requirement. This is neither abnormality nor inherent iniquity. The desire has evolved the capacity to continue life. To condemn and repress this divine energy is to oppose the advance of evolution. Instead of repressing creative force, understand its purpose and express it wisely, distinguishing between the procreative and the recreative desires. Re-

generation is the culmination of constant effort toward more perfect life. The regenerative relation can only be satisfactorily sustained by harmonious preparation of mind and body on the part of both husband and wife. Look forward to this sacred hour with an exalted ideal of the sexual relation.

For days or even weeks before this purposeful union, think of the glow of health and the charm of beauty, thus preparing the vital forces for that perfect exchange essential to regeneration. Marriage affords greater power and happiness when the sex principle is recognized as a soul power. As every part of the body expresses sex, true marriage consists of a perfect blending of the sex aura which radiates from the spiritual being. Inharmonious words, actions or even thoughts prevent the union of these subtle forces. Sex-vibration expresses

love, ardor and attachment, and is a source of a deep-seated, satisfying joy.

All the powers of body and soul are concentrated and blended in a true sexual union but without wise direction, they are wasted. In the generative act, this power is used for the creation of another being; in the regenerative, the vital power is controlled for the accession of new life to the participants. This union of the finer or soul forces is only possible where love rules.

At the time set apart for the regenerative act, lay aside all thought of the customary duties or employments of the day, and consecrate every force to the high purpose. The attraction should be mutual; and to bring out the highest love of each, devote at least an hour to reciprocal expressions of affection. Let every word and act be characterized by reverence for the creative nature. The

occasion is worthy of the highest possible conceptions of the mind, because this union is the gateway to eternal life. Dedicate the approaching act by mutual affirmation to the complete regeneration of life. Entertain a definite ideal of the perfected regenerated body.

This union should be made quietly, reverently and under perfect control. Its object is to exchange, but not to expend, the life forces characteristic of each sex, and to dedicate this creative power to perpetuating the present life.

To effect this vital exchange, the customary crisis of the procreative act is not only unnecessary, but must be avoided. Let conversation or silent concentration regarding mutual regeneration, divert the mind from physical sensations. The regenerative act is a superb and intense expression of the will to live forever. Every thrilling nerve conveys an unfail-

ing demand for the elixir of life. In this most vital and supreme act of existence, and in the wonderful tranquillity that follows it, will come perfect realization of creative power.

Under harmonious conditions the quiet exchange completely fulfills the needs of mind and body. Then will occur that transmutation of creative energy into magnetism, which may be directed to the upbuilding of either mind or body.

Let the intention of renewal be in each caress, giving it the special power possessed by virtue of sex. As strength is born through expression, passivity becomes foreign to the regenerative act. In the pure joy of conscious giving, when both husband and wife agree to the regenerative nature of the act, there will be no consciousness of repression.

On the other hand, there will be the most complete satisfaction, giving a buoy-

ancy and vitality to the body, and a quickness, control and insight to the mind, that cannot be attained in any other way. Although the bodily functions are to a large extent amenable to mental power, the control of the creative centers is immediate and comparatively easy. Those who practice control in daily life find little difficulty in rendering the union regenerative instead of procreative.

This control is essential on the part of both husband and wife as they seek regeneration; and it grows more easy as its actual, practical value is understood and the motive for its accomplishment is strengthened. The vital fluids are the choicest secretions of the body, and should always be retained.

Too much emphasis cannot be put upon the motive. With sufficient motive, man can accomplish what might otherwise seem impossible. If he can but realize

that control will not only prolong his days upon this earth, but give him greater health and capacity for the enjoyment of life and liberty, he will rise superior to passion. For ages man has been the slave of passion. It is now time that he should become its master. Perpetual youth will be attained when passion is perfectly transmuted into regenerative love. One of the greatest helps towards this attainment is prolonged preparation.

As man feels the results of his regenerative living, he will attain the mastery of passion as a natural growth, and need not exercise his will. The call for the regenerative communion will come only with such frequency as to correspond exactly with his need.

The social aspect of this function is important, offering a golden opportunity for the enrichment of love and character. Its unifying and uplifting influence will

renew many a beautiful romantic love that has faded to mere domesticity.

Mind cannot conceive the possibilities to be developed through agreement, vitalized by this sacred union. Man is only now commencing to direct his attention to the vast resources of his own creative power. This customary sex relation for momentary gratification wastes the vital energy that, wisely directed, would enable the participants to live forever. That perpetual life can be attained by unity of regenerative thought in sexual relationship appears remarkable, yet it is no less wonderful that a child can be conceived by the sexual act.

The propagative crisis of the sex-relation causes the first formation of the embryo, called conception. In regenerative communion, the participants form a mental conception of regenerated life. The subconscious force engaged in the

continuous rebuilding of the body gradually modifies its work in harmony with this conception. The image of perpetual life, and radiant youth conceived in the regenerative relation corresponds to the plan supplied by an architect to a builder. The man of the future will inhabit a body consciously planned to harmonize with his ideals. He will reject the customary standard of maturity and grow unceasingly to higher stages of development. The distinct conception of the desired condition in the regenerative union of the sexes, and the reciprocal expression, will direct the subconscious activities toward this attainment.

Through this same regenerative process, youth and beauty may be restored. In closest marital union, conceive the ideal of youth, imagine luxuriant hair of original color, youthful and beautiful contour, strong and elastic body. The regener-

ative act, when supplemented with faithful practice of hygiene, is the veritable elixir of life, restoring and preserving youth.

Those who desire to demonstrate perpetual life, but are unmarried, and also those who, though married, are not united in the desire and knowledge of perpetually renewed life, should remember that sexual science forms but one branch of the study and practice of life culture. There is an abundance of other individual work to be accomplished. The unmarried should concentrate on these branches of the study, and in this way prepare themselves for the complete demonstration.

Some people think that as masculine and feminine qualities inhere within each individual, it may be possible to unite these principles within themselves, and thus be independent of marital unity.

This theory is mistaken, as life is dependent upon expression. If an individual could within himself be completely independent of the opposite sex, there would be no giving or receiving. Since the masculine qualities predominate in man, and the feminine in woman, completeness can be realized only in marital unity, and distinction of sex is essential to life. The time has come for the creative nature to be appreciated in its true light, and for the misconceptions that have caused so much destructive condemnation to be banished forever, that possibilities of sex may be fully revealed. Eternal life, health and power are the fruits of the perfect expression of sex.



Every child should be blessed before birth with the highest and most healthful tendencies. Prospective parents should fully realize the sacredness and responsibility of creative life. The reason wholesome children are so rare is because of a lack of sexual education.

The conception of a child should be intelligently and deliberately planned, and careful attention given to perfecting the conditions for it. Children need love and thoughtfulness in the sensitive period between conception and birth quite as much as during their development from

babes to adults. Parents should look forward to the birth of a child with gladsome expectation, undimned by fear or protest. Such a child will radiate sunshine by a wholesome and happy disposition. A welcome for the coming child is essential to the nourishment and harmonious development of his mind and body.

The prospective mother should be surrounded with harmony and beauty. The period of prospective parenthood should not be limited to the few months preceding childbirth. The continual and symmetrical culture of life is the true preparation for parenthood, and it is a great mistake to delay this until the time of conception. If one neglects to live the true life until the approach of parenthood, he is very apt to neglect it even then. The secret of impressing the unborn child with health, beauty and per-

petual life, is for both parents to establish permanent habits of wholesome thinking and living, long before the time of conception.

Daily concentration upon the sweet, natural ways of children rightly conceived, born and trained, will renew the parents. Many women seem to age as a result of giving birth to children, but this is not due to the normal exercise of the procreative function. By living strictly in accordance with mental laws and hygiene, parturition becomes painless. Parenthood is a blessing to all under these ideal conditions. By wise attention to mental attitude, diet, clothing, exercise, bathing, and breathing, the prospective mother may provide the conditions for healthy children and prevent the suffering usually attendant upon child-birth.

Children should be taught that while

they cannot remain children in stature, they may preserve their characteristic freshness, beauty and vivacity. The law of bodily renewal should be imparted in clear and simple form to boys and girls before they are limited by the narrow conceptions of life held by the world. While "old age" is a curable disease, prevention is better than cure. It is much easier to form the habit of keeping young than to break the habit of growing old.

Every child instinctively believes in life. The average child has to be persuaded into accepting the idea that he must die. It is wrong to suggest to the child the necessity of growing old and passing away. To suggest to him before going to sleep each night that he may never awaken is both foolish and harmful. "If I should die before I wake" should never be taught to a child. Teach

rather that during sleep the soul watches over and renews the body, causing it to awake rested and happy in the morning. The realization that the mind of a child is like an art gallery, and every thought it receives is a new picture, emphasizes the necessity of giving children wholesome mental pictures to concentrate upon. How absurd and wrong it is to fill the child's mental gallery with pictures of terrible torture, fiendish devils and a revengeful God!

The mind of the child should be filled with ideals of beauty, thoughts of tender love and suggestions of kindly action. Teach him that health, happiness and beauty depend upon sweet and loving thoughts, as well as proper care of the body. There will be no pain, sorrow or "old age" when all think and live rightly.

Every few months, an entirely new finger nail is grown, and this is easily

noticed when the nail is bruised. In explaining this, show that the whole body is also gradually changed. This constant change keeps the body new and fresh. Teach the children that they will always have new bodies, and that they will never grow old, and that "old age" is caused by ignorance of the science of life.

In training the child for perpetual youth it is essential to preserve the natural spirit of play. Many people imagine that it is unbecoming for a child to romp and play after it reaches a certain stage of growth. Fond mothers clamp restrictive corsets on their young daughters, and tell them to act with more dignity. The vivacious forces of childhood are repressed, and a long step taken toward "growing old." The merry thought, hearty exercise and natural breathing of a child guarantee beauty and continuous life. Many essential

points in educating children are neglected, especially the subjects of sex and birth. Truth will not harm the child, but ignorance is dangerous. Educate children in sexual life, in pure and simple language. Unless this instruction is given by the parents, the children are taught by their playmates in a coarse and vulgar manner. Much sickness and misery are directly caused by ignorance concerning the sexual functions. The properly instructed child feels a natural respect and reverence for this subject. When the child asks the inevitable question of where it came from, make the simple statement that its tiny body unfolded in a little room within its mother's body, until it was ready to come into the outer world.



What could be more beautiful than to be in superb health, and know that this perfect vigor of mind and body will be eternal? Health is imperfect when the probability of its loss is anticipated; to entertain the probability of some future sickness is to suffer in the present. Sickness has become so common, and unvarying health so uncommon, that occasional disorders are regarded as natural. One hears of "the ills that flesh is heir to," as though divine law necessitated that earthly life be inevitably accompanied by discomfort and pain.

This is a pessimistic conception of physical life. Perfect health is a matter of adjustment to simple, natural laws. No one need grow old, weak or diseased, because eternal health is scientifically possible. With the right use of natural forces, the passing of years will not hurry one to decay and the grave, but the close of each year and century will reveal life brighter and more vigorous.

The universe is just teeming with life to be expressed in joyous activity and endless growth. The vivacity and spirit of youth are ever possible for those determined to awaken and exercise the power that is their potential birthright. If one is not expressing fulness of life now, or has not attained to that measure of knowledge and confidence which enables him steadfastly to anticipate the permanence of health, he should awaken himself at once to a realization of its pos-

sibilty. Study life and health instead of disease and decay. The desire for strength and energy is natural and legitimate, and unwavering effort will bring the result. It is not possible to be too optimistic in the expectancy of health and wholeness, for in proportion as the consciousness is imbued with glowing ideals of strength and harmony, these conditions will be expressed in the body. Subconscious thought animates, builds and rebuilds the body. Bright, vivacious thought gives tone and strength to every function; while weak, pessimistic thought makes the body sluggish and inert, and consequently unhealthy. The cobwebs of the mind are reflected in bodily inaction and disease; mental sunbeams stimulate the whole being to joyous and wholesome action.

That mental attitude which gives to the body refreshment and strength

should be cultivated. Thought should be a continuous harmony, for otherwise its disturbed vibrations will retard the delicate adjustment of the life forces.

Harmony of thought is an irresistable power in the right direction. Harmonious action is the foundation of bodily ease and comfort. Cultivate harmony and serenity of mind. Avoid discordant, fretful or pessimistic emotions. There are no reasons for being cross and angry, while there are a thousand for being happy and harmonious. Inharmony is the cause of much sickness that ordinary remedies fail to cure. The vital forces are scattered and wasted by discordant conditions, and the recuperative power of the system is greatly reduced.

The sick or weak should not despair, for courage and hope give new strength and vitality. A moment's consideration will reveal good reason for confidence in

the complete restoration of health and happiness, as the infinite forces of nature are in favor of recovery. Nature is ever ready to heal her children, and her love gives new life. Health is natural, and the life forces are never antagonistic. Disease is often an indication of nature's effort to remove some form of impurity from the system.

Rightly interpreted, healing is coöperating with nature, but many methods really impede nature's processes. The mere removal of symptoms in many cases means a temporary obstruction to the work of throwing off some rubbish accumulated in the body. After a time, nature will make another attempt to purify and adjust conditions with more pain and discomfort, and even death.

In ignorance of natural law, man has resisted the true curative processes. The coöperation of the mind with the

restorative process aids rapid and thorough healing. It is, therefore, radically wrong to direct antagonistic thought and action toward pain, which really calls for gratitude, because it signifies that effort is being made to restore harmony in the system. Consider the cause of it, and then not only aid nature in her present endeavor, but see that the same abnormal conditions are not created again. The science of healing is so natural and simple that the sick do not need to learn intricate systems of metaphysics in order to recover. Healing is accelerated by faith in the power engaged in restoring mental and physical health. Drugs would have little effect in restoring health if it were not for the doctor's suggestion, "Here is something that will help you." The sick and suffering should know that all the forces of nature are combining to reëstablish and maintain health.

The bodily structure is constantly being torn down, particle by particle, and a new body is constantly building. The subjective mind is the architect and builder. Defective particles are constantly being replaced with perfect ones and the body is kept in order by a continuous process of readjustment. Where there is fear, worry, doubt or discord, the tendency to health is seriously weakened. The suggestions of harmony, courage and strength, on the other hand, materially hasten recovery.

Wisely directed thought is the greatest of all healing forces. According to its quality and strength, subconscious thought reconstructs the body. No one has the right to interfere with the harmony of another; it is as injurious as to steal his cash. Health is the embodiment of harmony, and results from constant poise of mind.

The qualities that are essential to mental health are requisite also for bodily health; there is no absolute division between mind and body. A healthy body is impossible without tranquility, cheerfulness and energy of mind. There can be no health if mind and body are sluggish; the life forces must bubble up in animated expression. Allow nothing to repress gladsome exercise of both mind and body, so essential to permanent health. Mental and physical culture are necessary, and work in perfect harmony with each other. Cultivate the positive determination to express superb health forever. This means perfect freedom from every form of ailment, and the full assurance that this joyous condition will be unending.

Avoid all fanaticism in seeking health. For any believer in the power of thought to deny the influence of proper diet, ex-

ercise and breathing in the attainment of health is absurd and fanatical. It is also a great mistake for the advocate of hygiene to deny the power of thought in preserving health or curing disease. The person who secures superb and enduring health will accomplish it by all-around culture; by properly regulating the whole life. Every action, voluntary or involuntary, interior or exterior, is influenced by the quality of thought. False mental suggestions cripple one's energies in every way. Unless the thought is harmonious, one finds no satisfaction in exercise, and will not take it.

To secure eternal health, the first step is to vitalize the thought, for this immediately tends to vitalize the body Fill the mind with thoughts of power, energy and gladness. Hold in mind ideals of radiant health, splendid bodily frame, perfect elasticity of muscle, the whole being

glowing with life and vim. Have no thought of bodily age. Be assured that this bright ideal can and will be equaled in reality. One cannot create ideals of health and happiness higher than nature can realize. Never have a doubt of living in perfect health forever.

Some people dislike the idea of living forever because they conceive an indefinite prolongation of suffering and decrepitude. The only way to live forever is to maintain permanent health. Associate the idea of immortality, therefore, with radiant health, unbroken by periods of sickness and weakness. When the whole being glows with sunshine, the idea of perpetual life will be recognized as the happiest and best thought ever conceived.

One should not cling exclusively to some one method because he has been healed by its aid Is health perfect now?

If not, the energies should be awakened. Determine to secure complete freedom from the ailments that annoy and disfigure life, even to the slightest extent. Sickness is a sure indication of ignorance or immorality. With the growth of this idea, men and women will awaken to the necessity of thinking and living aright in every way. So-called trivial ailments will not be neglected, but their causes will be investigated, and the necessary change of thought or action made. Many people cling to various ailments and imperfections, thinking them hereditary, and accept their continuance as a matter of course. The disciples of perfect health must not be satisfied with such weak apologies.

Many are bound by the limitations of their ancestors because, in ignorance, they fail to live their own lives. They allow themselves to be controlled by the

weakness of those who have long since passed away. Man's highest conceptions determine his conditions. Resolute determination enables one in due time to shape and build himself at will. Be not ruled by the tyranny of the past, but be gloriously free.

Do not envy the fortunate possessor of bright eyes, clear skin, lustrous hair, strong and elastic body. Cultivate these desirable conditions in yourself by holding the ideal of them, and intelligently working to manifest them. As health and beauty are natural, all may enjoy them to the full.

The desire for beauty is one of the highest impulses of the soul. An idea has been prevalent that this desire indicates the possession of a shallow or sinful nature, but this is a great mistake. Enduring beauty is evidence of skill in the art of harmonious self-construction.

The desire for personal beauty should not be condemned or repressed, but encouraged in every possible way.

Many people are seeking various artificial devices by which beauty may be increased and retained, but these methods are not satisfactory. The conventional standards of beauty are often unnatural, being subject to the decrees of fickle fashion. The body, distorted and squeezed out of shape to produce certain effects, and the face covered with artificial bloom, are very poor substitutes for natural beauty. True beauty, which is both inner and outer loveliness, is a grand and inspiring power. No healthier ambition can illumine the mind than the desire for real beauty, accompanied by willingness to conform to the laws of life that promote it.

The old proverb that beauty is only skin deep is a serious error; for true beauty

is as deep as the innermost recesses of the soul. Beautiful face and form express the inner life. The opposite manifestation indicates some inharmony or repression.

If one grasps the fact that normal life is dependent upon fidelity to the law of constant change and growth, he will understand the problem of attaining real and lasting beauty. One impresses the whole being with loveliness by unfolding harmoniously. The conscious unfoldment of everlasting beauty can only be accomplished by adjusting oneself in harmony with the incessant process of change and progress.

Beauty may be attained by constantly holding lovely ideals in mind. To contemplate beauty is to become beautiful, for when the mind is centered upon any lovely object, that beauty is for the time being a part of the beholder. When one

observes beauty in another, he has no occasion to be envious or unhappy because he has not equal charms. All have, as the eternal source of being, the infinite power that is expressed in the tiny flower and the mighty planet. The individual is responsible if he is unattractive, as every quality possessed results from the activities of thought.

Beauty is born and nourished by use, and has a distinct utilitarian basis. The expression of pleasure and admiration promotes the appreciation of beauty, and therefore the ability to express it. Even the most attractive person looks more beautiful at some times than at others, because his latent beauty is temporarily expressed. All possess latent beauty which may be awakened when the right chord is touched. There are thousands of ways in which beauty can be devel-

oped. Every tender sentiment, harmonious word, loving glance or pure thought held in mind brings beauty forth, and stamps it upon the face and form. To *look* beautiful one must *be* beautiful, for beauty cannot unfold while wrong modes of thought remain. The exterior form is fashioned by the interior thought. One should think, speak, and do those things which he would desire to see recorded in flesh and blood.

As the muscles develop through exercise, so mental and physical loveliness may be developed by the constant exercise of beautiful characteristics. Searching for the beauty in others, and realizing one's unity with the source of that beauty tend to develop corresponding attractiveness.

A prospective mother impresses her child predominantly with the characteristics she concentrates upon. As man is

in an eternal process of conception and birth, he may influence his own conditions according to his mental attitude. Beauty is born from within, and is conceived by right thinking.

Perfect beauty is the expression of superb mental and physical health. To radiate beauty, let the brightest and richest thoughts thrill through each nerve, giving strength and tone to every part of the being. An understanding of the principles of perpetual life is essential to enduring beauty. Man is becoming too intelligent and sensitive to lose health and beauty by the crude process that precedes the grave. Demand a beauty that will eternally unfold. Ever-increasing loveliness is possible, because beauty either continues to unfold, or fades. Youthful vigor and beauty are so desirable, and decrepitude so uninviting, that it will be a joy to know that each

day's thought and activity make the face and form more beautiful.

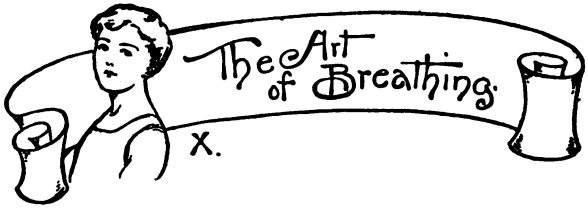
The merry spirit of play gives beauty to face and form. "Grown up" people should learn this lesson from the child, as they miss much joy by adopting the stiff and deadly dignity of maturity. Be a child in play, thought and action; these are nature's great beautifiers.

Love, deep and abiding, is the best beautifier, the elixir of all graces. To love and to be loved is the foundation of inner and outer beauty.

Purity of thought and action is essential to beauty. Purity is perfect fulfillment of desire. It consists of finding out exactly what is the real desire, and seeking the most natural, wise and beautiful mode of expression.

Commence now to cultivate everlasting health and beauty, for it is a sacred

and ennobling task, bringing the sweetest, strongest, purest and most elevating impulses of being into active expression.



The deep breathing of pure air is most essential for perpetual health and renewal. Every one knows that in order to live, man must breathe; yet millions of people neglect to breathe properly. If man lived naturally, there would be no need of considering this question, as breathing would be deep and full. Present conditions of living are such, however, that the consideration of this subject is necessary in order to elevate life to the highest standard. When lacking food, the stomach calls energetically for a fresh supply, but many have so blunted the desire for fresh air, that natural demands are seldom heeded. Oxygen is a

food that one must have in abundance in order to live at all. Many persons have lived for a month or six weeks without any other nourishment than pure air and water; but without air one can exist only for a few minutes at the most. If a remedy for disease could be found one thousandth part as effectual as correct breathing, its promoter would soon become a multi-millionaire. In this age, however, most people are so busy making money that they forget to breathe, and so fail to incorporate sufficient oxygen into the system.

Pure, sweet air, accompanied by bright, happy, healthy thoughts, is truly a panacea for nearly all the ills of mankind. Breathing and thinking are closely related. Healthy, vigorous thoughts promote deep breathing, and deep breathing strengthens and brightens the thought.

The habit of perfect breathing means new life. It will reinvigorate both mind and body, and give power to accomplish mental and physical work without premature exhaustion. All diseases, including "old age," originate from retaining impurities in the system. Deep breathing of pure air, magnetized by vigorous thought is an important factor in clearing the body from foreign substance.

Breath, charged with the positive intention of supplanting every impure element with pure, vigorous atoms, will keep the body perpetually renewing. Without normal respiration, a pure body is impossible. The art of living forever requires the maintaining of the vital forces so as to keep the body free from any accumulation of impurities.

To breathe properly, permit the lungs to expand freely in every direction. Tight clothing prevents free chest expan-

sion. The erect attitude is essential in sitting, standing, working or walking. This allows the breathing to be full and natural, and assists in conserving vital force. All unnatural postures sap the vitality.

To breathe the purest possible air is just as important during the night as in the daytime. Live in the open air as much as possible. Women should especially guard against clothing that constricts the waist. A well-known authority says: "The breathing apparatus of a woman whose waist is constricted by a corset or tight bands is nearly as much embarrassed in its action as would be a pair of bellows with the handles tied together." This fact should lead those who aspire to eternal health to avoid all abnormal conditions which prevent the influx of new life. No amount of thought power directed toward the attainment or

maintenance of health can be fully or permanently successful if hygiene is neglected. Health is maintained by free, strong, harmonious thought, united with the unrestricted and harmonious action of every function of the being. These facts are emphasized because many people, while professing to believe in the power of thought, do not act intelligently with regard to what they term "material matters."

To live in harmony with the principles of health, is so high and beautiful an ideal that one should employ every possible means to realize it. Each function of the body must be kept up to its normal strength by right thought and proper exercise. No function is more directly susceptible to the power of thought than that of breathing. To direct the mental forces toward the promotion of more perfect breathing, is to take a very straight

road to health and beauty. The practice of deep breathing produces such a degree of health and comfort, that the bodily functions cease to obtrude upon the consciousness; while insufficient breathing causes diseased conditions which continually bring them into fretful attention. The faithful practice of all full breathing will speedily form a habit, making conscious attention to it unnecessary.

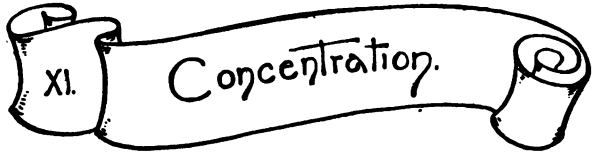
To increase the breathing capacity is to awaken newness of life. If one realized the immense benefits to be gained from proper breathing, he would breathe correctly all the time. The most effectual remedy for the "blues" is deep breathing, accompanied by optimistic suggestion. Deficient breathing is a prolific breeder of nervousness, fretfulness, and fear. The habit of right breathing fills the whole being with sunshine.

Although the value of concentration cannot be over-estimated, yet an hour, or even a few moments, spent in drinking in the fresh air and sunshine, listening to the twitter and melody of the birds, admiring the exquisite texture or harmonious design of the butterflies or flowers, with a feeling of kinship for all nature, is worth more than many months of forced meditation in ill-ventilated rooms. A lack of fresh air will often cause happily disposed persons to become irritable. Deep breathing harmonizes disturbed vibrations, and gives rise to bright and inspiring thoughts.

Consumption, which gathers in a vast army of victims each day, is usually lung starvation caused by deficient breathing. Breathe more, exercise freely and eat less are the best suggestions to give to consumptives.

Life is so abundant in the pure fresh

air that envelops man that he should appropriate enough for every need. Yet millions are rapidly traveling down the pathway of weakness and despair to the grave! Fancy a fish in the boundless ocean starving for want of water! Is it less strange that thousands of persons are passing away each day for the want of the elements contained in fresh air? Life is a constant exchange. Each inhalation is part of the process of being born, and each exhalation is part of the process of dying. If this thought of constant birth or accession of new life and of continuous death or elimination of old age is fully realized, one will be in a favorable mental attitude to equalize wear and repair of the body. By cultivating correct breathing, one will soon experience a radical improvement in health, strength and renewal of youth.



The art of concentration lies in formulating a desire distinctly, seeing in mind the object desired, and steadily holding that mental image. The habit of right thinking is so important that it is often necessary to appoint a special time for concentration. Erroneous race thoughts must be removed from the consciousness. To concentrate, reiterate certain thoughts until they fill the whole mind. Special endeavor must be made or the attention will wander and revert to detrimental race thought. Constantly affirming strong, invigorating thought gives it ultimately a normal place in the mind.

The daily practice of concentrating on

right thoughts increases health, renews youth and imbues the mind with ideals of harmony. Thought is substantial force, none the less real because invisible. Just as one is careful to exclude poisonous substances from the body, so should he persistently guard the mind from untrue or pessimistic thought. Success in harmonizing, vivifying and beautifying one's mind and body, will be directly proportionate to his success in focussing his mind upon constructive thought. It is necessary not only to refrain from scattering thought, but also to concentrate on that which is worthy of fixed attention. Character expresses the ideas which receive the most concentration. The body assumes the expression of the habitual thought. The person who possesses the complete health which might be described as wholeness, concentrates on wholesome ideals.

By devoting a certain time each day to the practice of concentration, one may soon form a most helpful habit. The length of time will vary with circumstances, but the period should not be omitted, even if it be no more than five or ten minutes, but an hour is better. Contemplate particularly the unfoldment of mind and body.

To concentrate, sit in a comfortable chair, holding the body erect without crossing the hands or feet, so that the breathing may be full and natural, and the circulation free. Then relax; the habit of trying to work or to rest with the body in a state of tension is so strong with some people that it may require considerable practice to be able to "let go." Think of the whole body as in a state of perfect rest, and exhale the breath fully. Relaxation comes with full exhalation. The desired attitude of mind

can be established by silently affirming, "My whole being is now in perfect peace." Repeat the thought of peace again and again until the whole being is in tune with the thought. When this condition becomes permanent continued affirmations are unnecessary, but individual needs vary.

All thought is powerful, but calm, deliberate, concentrated thought possesses extraordinary virility. An affirmation thus made permeates and adjusts every atom of the body, at the same time renewing and reviving cells.

To establish these vital principles in the subjective mind, practice concentration daily. The idea that man must be subject to the grave has been so long entertained that it dominates the consciousness. Thoughts often continue even after the logic of a new theory is recognized; but the idea of perpetual life once graven in the mind, entirely ex-

cludes adverse suggestion. Concentrate on immortal youth until the whole being glows with the glad and positive expectancy of the desired condition; until life! life! vivifying life, expresses itself in activity and strength!

Concentration should be educational rather than merely assertive. When one affirms that eternal life can be attained, he must understand exactly why it is possible. Affirm that life may be perpetuated because logical investigation demonstrates it scientifically. Faith should be built upon the rock of reason, and not upon the sands of superstition. This assures a structure which the severest storms of scepticism cannot destroy.

Before one affirms that he can live forever, he should know that he has the power to do so by harmonizing both mind and body to the laws of eternal change and growth.

This affirmation should be repeated many times each day, not only during special concentration, but whenever the mind reverts to the subject By frequent repetition, the thought is assimilated, and its significance becomes more and more evident. The mind is vitalized by the ideal of constant growth, and there is born an unceasing incentive to progressive action. The condition of stagnation which results in "old age," becomes impossible to one who cherishes ideals of progression. An irresistible force impels their expression in actual ife.

In order to succeed, one's purpose must be clear and decisive. Many people fail to realize their wishes because of insufficiently comprehensive desires, and lack of concentration upon them. When desiring health, imagine that your body is perfectly healthy, and concentrate upon this conception. Imagine the rosy

cheeks, bright eyes, supple form, and every other indication of health and harmony. Let no mistrust creep into the mind.

Is it reasonable to try to imagine health when the body seems diseased? If the architecture of one's house is distasteful, he asks an architect to prepare a new plan. If the architect should concentrate his mind on the imperfect house while making the new plan, he would faithfully reproduce all the old defects. Hence one can rebuild his body according to the image he holds in mind.

Concentration is a mighty factor for advancement from sickness and decrepitude to health and immortal youth. Although the body is continually renewed by nature, earnest concentration is required to impress this truth upon the subjective mind in order to replace erroneous suggestions of the past. One must

also concentrate on unceasing, individual evolution, and form new ideals of eternal growth, rejecting the customary standards of maturity. Not only must these ideals be formed, but one must press forward with confidence to unfold new powers in mind and body.

The following suggestive outline may serve for silent or spoken concentration, and may aid in the systematic daily exercise. Earnestness and deliberation betoken a realization of the significance and sacredness of the thoughts.

"My life is an individual expression of the Infinite, and the source of all my energy is therefore unlimited.

"The Fountain of Everlasting Life is within. I renew my mind and my body eternally, thus revealing my inherent immortality and latent loveliness.

"I faithfully preserve my bodily temple from every influence that may hinder

the expression of my inner beauty and power.

"My whole being reflects the inherent majesty of life.

"My form, by its harmony and power, demonstrates the health and beauty that await all who seek life's vital truths.

"By gladsome expression and youthful contour, my face declares the unceasing joy and power of one emancipated by truth.

"My eyes express the grandest and deepest impulses of my soul

"My voice, by its strength and melody, awakens those who hear, to higher life and harmony.

"As each tiny atom leaves my body for other forms, in harmony with the unceasing law of change, another shall take its place, there to perform its brief yet important duty, until the change takes place again; thus shall my form be ever new,

and my mind be bright and strong, with never-ceasing expectations of still greater glory in the unfoldment of eternal life.

"Constantly, within my body, myriads of tiny lives are joined in love's embrace, and every moment is a birth, preceded by a golden opportunity for true and grand conception.

"I conceive ideals of love, of health, of harmony, of life and joy perpetual, knowing that these conceptions have birth in outward forms by virtue of life's inner chemistry."

These high conditions may be attained by faithful study, concentration and work. The unwavering ideal is certain to manifest. Nothing is too good to be true. The good is the real, the substantial and the eternal. One should entertain an exalted ideal of his possibilities. He should never belittle himself in thought, word or

act. Concentrate on the very best, assimilate its essence, and bring it into personal manifestation.

With every moment spent in concentration, a real element is added to life, corresponding to the quality of thought. This law gives man the power of a creator, enabling him to mold and shape his plastic body, and to control his destiny.

Thousands of people are enslaved by fear. They vaguely desire the best things in life, but their attitude of distrust disassociates them from that which they desire. The best gifts of life—health, happiness, joy and success—are all possible to the individual whose concentration is not broken by fear of failure and of disappointment.

To attain perpetual youth, concentrate upon the continuous renewal of the body, and entirely exclude the adverse suggestions of maturity and "old age." As the

power of concentration develops, one will be filled and thrilled with the pulsating presence of Infinite Life, and come into a consciousness of Kosmic force.



Renewal of mind and body can be promoted through normal exercise. To neglect exercise is to invite stagnation. Renewed vitality is the natural result of expression. Life is a process of giving; strength is sustained by normal action, not by inaction as is often thought.

One is never too old to exercise both mind and body. In fact, it is the lack of exercise that allows the mind to weaken, and the body to decay. Exercise soon lends dignity to the steps and clearness to the mind.

Captain Diamond, of San Francisco,

has reached the legal age of one hundred and seven. In 1902, he taught a class in physical culture, personally demonstrating the exercises. He claims to be able to walk twenty miles a day without undue fatigue.

This remarkable man proves that energy depends primarily on the quality and strength of the thought infused into the blood, nerves and muscles. One feels and expresses youth and vigor, independently of ordinary conceptions of age, when he takes his daily exercise under right conditions. "Old age" is not a justifying apology for neglect, but rather an indication of the necessity for exercise. The question arises, therefore, as to the exercise best adapted to cultivate superb health, and the renewing of mind and body.

Although many claim that their daily work is sufficient exercise, yet this is not

often the case. Work usually exercises one special set of muscles, while others remain comparatively inactive. This produces a one-sided development, and needs correction by systematic training.

Play is the ideal form of exercise, as there mind and body harmoniously co-operate. Each cell, nerve and muscle should thrill with merry thoughts and impulses. Men and women little realize how much of their suffering and weakness is due to a gradual crushing out of the spirit of play. Life is taken far too seriously by most people. Even when they do seek diversion, they usually ride in a crowded car to a stuffy show to see others mimic the play that all should enjoy in actual life. One needs to commune more closely with nature, to run in the woods and to play in the fields. As the body gradually gets clogged with foreign substances, through lack of proper

thought and exercise, an aversion to play is formed, which is supposed to be natural and befitting to a person of "mature years." One should be ever young.

All normal activity promotes health and strength, but joyous activity produces the most beautiful and enduring results. The value of exercise depends mainly on the quality of thought with which each movement is imbued. In all forms of exercise the thought should be so directed that each motion may be harmonious and rhythmical. This is essential to the highest culture of the body. The more pleasurable the exercise, the more perfect will be the development.

The daily practice of a dreary system of physical exercises is not beneficial. Enjoyment, interest and enthusiasm are essential to the expression of abundant life. Monotonous exercises tend to diminish energy and vitality, while pleasur-

able movements thrill and vitalize the body. In ideal exercise the body is forgotten in the joy of spontaneous expression. This natural animation is highly conducive to health and beauty.

As entire freedom of movement is necessary to perfect bodily exercise, and therefore to the perfect expression of life, one should wear no clothing that limits his activity, or in any way hampers the body. All clothing is detrimental to the best results in exercising. The ideal condition for healthful and rejuvenative exercise is to be entirely nude in the open air, and in some places and climates this plan is easily practicable. The truly natural life will be found only in nakedness. All movements will then be rejuvenative to the body and inspiring to the mind. The restrictions caused by clothing destroy the ability to move in harmony with nature.

The dance can be made the most perfect form of exercise, although the present form is too artificial to be productive of the best results. Its lack of spontaneity makes it an inadequate expression of life. If one would dance nude upon the earth, he would naturally adopt graceful and healthful positions. The dances of the ancient Greeks were beautiful but the coming dance will unite the advantages of the Greek exercises with the expression of the higher, spiritual qualities that man has since evolved.

To some people the fulfillment of these ideals will seem too visionary for practical life. The individual who is ready for this higher life will see the practicality of the ideal exercise and will arrange to express it. Do not omit exercise for the lack of the perfect conditions, but seek the most natural methods that present circumstances permit.

Take plenty of healthful outdoor exercise, such as walking, running, jumping, swimming and rowing. A daily walk of several miles, with military carriage, breathing deeply and entertaining bright, happy thoughts will do much to promote the health of the body. The study of nature will give zest to the exercise, and make the walk purposeful and pleasureable. Such work as gardening, in a secluded spot with little or no clothing, would be splendid exercise for mind and body.

Many misunderstand the true object of daily exercise supposing it to be primarily for muscular development; but its real object is to cultivate internal strength. Suitable exercise is needed to develop strong vital organs, energetic heart, sound lungs, powerful stomach and an active liver. This will result in more perfect circulation of the blood, better nourishing of

the body and elimination of poisons. Outdoor games are especially adapted for the cultivation of strength, nervous power and the promotion of healthful digestion, as well as prompt elimination of waste. In games, where the bodily functions are forgotten, the subconscious forces build and rebuild the body, unimpeded by self-consciousness or adverse suggestion. This means a great gain in vitality. By harmonious mental and bodily exercise, raise the vital forces to the highest possible standard.

So live that the normal acts of each day constitute perfect exercise. Rules and regulations should be abandoned in favor of spontaneity. Body culture should not be a series of imitations of nature, as it so often is at present, but should be sincere and real. Mere imitation of nature is degeneration. Many professional athletes have died from pul-

monary and other similar diseases, because their apparent strength was built for show. Their wonderful display had no more vital meaning than the semblance of health on a woman's cheeks when painted with *rouge*. True body culture demands the natural life.

As one of the essentials of perpetual life, reject all artifice, whether concealed in the subtlety of fashion or fad, and bring all the powers of the being into full, free and true expression. Such exercise will develop a strong and symmetrical body, give pleasure to every movement, and make daily activity a delight.



The practice of bathing is a most valuable and necessary factor in the preservation of bodily purity and strength. Though the majority of people approve regular bathing, they do not conceive fully its efficacy in promoting health and renewal. The prompt removal of all waste substance from within, and also from the surface of the body, is of great importance. The skin as an organ of excretion is not sufficiently recognized. Many who would deeply resent the suggestion of personal uncleanliness, allow the skin to be partially clogged.

The cool morning bath, followed by friction, invigorates the body, and is a splendid preparation for the day's activities. Though some people use cold water, for the average person a temperature of about eighty degrees will be found best.

As a means of promoting health and renewal, the Turkish or thermal bath is excellent. This may be taken with great benefit from two to four times a month. Cabinets have been devised for taking these baths at home, some forms being so constructed that they can be used without an assistant. The thermal bath is most valuable in the treatment of disease and preservation of health, as it equalizes the circulation, removes local congestions, purifies the blood, promotes the health of the skin, and soothes the nervous system.

Another important form of bathing is

the internal bath, which may wisely be substituted for irritating cathartics, to the vast improvement of the health. In order to maintain purity and renewal, all waste matter must be promptly eliminated from the bowels. One of the most common causes of disease is the accumulation of poisonous secretions in the colon. The internal bath consists of introducing into the colon from one pint to three or four quarts of pure water. The water should be warm and soft. A teaspoonful of salt will increase its effect. By this means the colon is bathed, and the mucous coating thoroughly cleansed.

The inward bath is of special use to those who are troubled with constipation, and all diseases caused by the retention of poisons and impurities. Internal and external cleanliness are very essential to health, and the aspirant for enduring life

must exercise constant vigilance in this direction.

The inward bath is not advocated as a habit, but for remedial purposes only. By proper living, the necessity of curative processes will be obviated. To attain perpetual health, one must *prevent* diseased conditions. If one regularly drinks large quantities of pure water, and eats freely of fruit, there will be no occasion to use the internal bath.

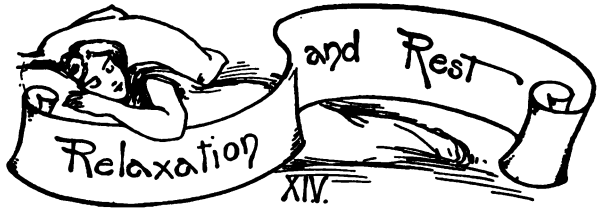
Perfect purity of blood is impossible with impacted bowels. One should resolutely exercise, bathe, breathe deeply, and choose pure food and drink to keep the intestinal tract in a normal condition. One can only perpetuate youth by observing all the requirements for a pure, wholesome body. The permanent expression of inspiring thought, word and deed cannot be established without a pure, strong foundation.

The truly spiritual do not exclude even the simplest observances of physical cleanliness. Every physical act can be endowed with a high quality of mind. The simple act of bathing the entire body can be made to contribute to higher life, by the pure and constructive thoughts that accompany it.

Pure water is a wonderful preservative of youth. This is very marked in the life of Ninon de Lenclos, the famous beauty of France. Her prolonged youth and beauty were the wonder of all. At seventy she had the contour and form of youth. When she was eighty, one of her grandsons was so charmed with her beauty that he fell rapturously in love with her. Because the love was not returned, he committed suicide. A scientific investigation into the cause of her marvelously preserved beauty developed only the one fact that Ninon

bathed in pure water several times a day.

So simple a means of increasing health and beauty as the free use of water should not be neglected. As man returns to nature, his instincts will unfailingly prompt him to regular habits of bathing. The ideal way to take a bath is to combine sun, air and water baths as in sea-bathing. If the conventional bathing suit can be discarded, so much the better.



There is a science of rest as well as of exercise, and they are equally essential. There can be no pleasurable and hearty exercise without proper rest, and conversely, perfect rest requires normal exercise. The subject of rest and relaxation is of especial interest to those who intend perpetually to renew the body. Why is it essential to study how to rest, when rest is so natural and necessary? Because many people live so unnaturally that the simplest bodily functions are disordered. To demonstrate life in its richest and brightest aspects, learn to rest like a child. When this condition is cultivated,

nature will find less resistance to her perfect work of renewal.

There is a reposeful activity. Undue fatigue is not always the result of actual work, but is often caused by unnecessary tension and waste effort. To avoid this, learn to concentrate force, and not work in an aimless manner. Use only the force necessary for the successful accomplishment of your task. Avoid all unnecessary strain. Do not use the whole body in a piece of work that requires only the exercise of some special part. Cultivate the art of working gracefully and rhythmically. It is not mere brute strength, but rather harmonious force, intelligently directed, that performs the work without exhaustion. It is not natural and necessary work that consumes the vitality, but superfluous work and friction.

When in tune with Infinite life, work is not fatiguing, but invigorating, and is fol-

lowed by tranquil and refreshing sleep. When free from the disturbed vibrations of worry, fear, hate, envy or jealousy, and imbued with confidence, courage, peace and good-will, one comes into harmony with the Infinite Source of Being. In this conscious relation there is a supreme sense of rest which makes all activity reposeful. Then one realizes the comparative littleness of the incidents that, hitherto, caused worry and strife, and learns to appreciate the majesty of living. This avoids a waste or frittering away of the vital forces by destructive emotions, and is the ideal way to receive new strength and power.

Cultivate the power of dropping from the memory all that is useless and undesirable. After a hard day's work, instead of "letting go," and quietly resting, many repeat over and over again the same hard work. This, remember, is actual

work, and in many cases it is even harder and more fatiguing than the original task. Some people talk over their labors with their friends, explaining all in detail. They might just as well be performing the real work. Similarly, many people endure their past sufferings again and again by allowing their thoughts constantly to revert to them, and tax the vital energies.

Some people try to be painfully economical with their money, and every penny is spent after feverish anxiety as to whether the greatest bargain is to be secured; and yet how extravagant these same people are in the waste of thought force, which is of infinitely greater value than money, and constitutes the foundation of true opulence. Improperly expended, it brings all kinds of wretchedness; properly directed, it transforms the earth into a veritable paradise.

When the time comes to rest, do so in fact, not merely in name. Sleeping in a state of tension does not give rest. Thousands of people, however, sleep in just that way, and wonder why they awaken in the morning depressed and unrefreshed.

To gain the proper and necessary renewal from sleep, let go of all care and worry. Let go of each muscle, and allow no tension in the body. One should not make an effort to hold himself together, or to hold his body on the bed, as though it required effort to sustain the position. To let the bed act as support will save vitality and secure sound sleep.

Although it is ridiculous to suggest that a person should not attempt to support his bed, yet many people's muscles are as tense as though they were afraid of falling.

It is necessary to let go of all muscular

or nervous effort to gain the perfect renewal that results from complete relaxation. The power of perfect, child-like relaxation must be cultivated in order perpetually to renew the body. When this is acquired, one will get as much rest in a few minutes of quiet as many get out of several hours' sleep. To relax for a few minutes during the day is often greatly refreshing.

Much is said about the strenuous life, but strenuousness, unaccompanied by a right proportion of rest and relaxation, is the inevitable forerunner of depleted nerves and broken health. To express life with energy and vim, to awaken the functions of the body into wholesome, hearty activity is essential to superb health, but there must also be times when one rests with his soul open to the beauty of nature as well as to the unity of all life.

Many people think they must take a gun or a fishing-rod in order to have a good time. Is there no pleasure in a vacation without killing something? Is it logical to seek for the prolongation of life by needlessly destroying life? Can one expect to realize life-giving communion with nature by the intentional murder of some of nature's fairest creatures? The desire to shoot and kill the humblest animal is a relic of barbarism, and these destructive tendencies are sure to react in some form, sooner or later. If one desires to manifest abundant life, his forces must be expended in constructive directions.

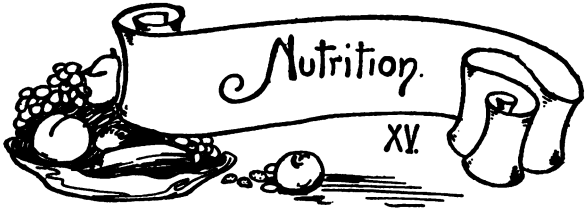
As far as possible, one should work in the daytime and rest after sunset. Live in such a thoroughly wholesome way that there is an abundance of vitality to meet any emergency. The old rule of at least eight hours sleep is a good one.

For women, weary with the incessant work of cooking, the new era, now dawning, holds bright prospects. Among its predictions is uncooked food, consisting mainly of fruits and nuts. This means banishment of drudgery and kitchen slavery. An intelligent system of co-operation, no doubt, will eventually give to all a healthful proportion of work and recreation.

When man learns the art of wholesome living, the recuperative power of intelligent rest and the rejuvenative power of concentrated thought, "that tired feeling" will disappear and the medicine vendor and the undertaker will seek new employment. Each morning one will awaken with energy and enthusiasm to pursue the various activities of the day.

Picture a world without drugs or doctors, disease or death! It is within man's power to evolve this paradise. As one

imagines this regenerated world, a vision of wonderful health, power and beauty comes to mind. There will be no weary faces, lined with care and anxiety, but peace and happiness expressed by all. This ideal should inspire one to live the life that makes realization possible.



One of the very frequent causes of "old age" and decrepitude is unsuitable food. The statement that "man is what he eats" is extreme, but it is certainly true that diet influences bodily conditions. If the principles of scientific nutrition are followed, the system has the power of appropriating the elements essential in building cell and tissue. One should not, however, select food which is known to be injurious, expecting the protective power of the organism to compensate for the error. Choose only food containing rejuvenative properties.

Nearly all sickness is due to the eating of undesirable food, in immoderate quantities, and imperfectly masticating it. The principal characteristic of the disease of "old age" is an accumulation of foreign substance in the body. Calcareous and various other inorganic elements are deposited in the bodily tissues, and especially about the joints, causing the lack of elasticity peculiar to age. There is also a gradual hardening of the arteries. If the perfect nourishment of the vital organs, and the proper elimination of detrimental elements are not effected, then decrepitude and somatic death appear.

Those who are in the habit of eating flesh should reduce the amount eaten daily, until they can reject it altogether. There are ample reasons, both ethical and physiological, for discontinuing the use of meat. One whose ambition is to

live forever should certainly practice a "live and let live" philosophy. As man learns to appreciate the unity of all life, he will do everything possible to banish all forms of suffering. The terrible cruelty, inseparable from the slaughter of animals, is sufficient cause for the rejection of flesh as food. Many people make the remark that they would not eat flesh if they were compelled to share in the work of killing; but all who eat meat, indirectly participate in the act of slaughter.

Apart from ethical reasons, however, it is folly to load the organism with waste matter that can be of no service in reconstructing it. This is an unnecessary tax upon the organs of elimination, and tends toward disease. Though the mind possesses the power to accelerate elimination, it is a serious mistake to burden the vital forces with unnecessary ob-

stacles. Mental force should be devoted rather to the more perfect renewal of life.

Vegetarian diet is preferable inasmuch as it gives more sustained vitality than meat. Vegetarianism, however, is only the step between meat and the ideal diet. The transition should be gradual, as a sudden and entire change of diet is often productive of injurious results.

The most ideal, yet thoroughly practical, diet consists of fruits and nuts, known as the fruitarian diet, and is a distinct advance upon vegetarianism. Fruits and nuts contain all the elements essential for the perfect sustenance of life. Walnuts, blanched almonds, prunes and figs, constitute splendid food for nerve, brain and muscle. Bananas and dates are conducive to the formation of cellulose and adipose tissue.

Ripe olives form an excellent rejuvenative food, containing most of the neces-

sary elements of nutrition. They nourish and purify, at the same time lubricating the system and producing astonishing elasticity of muscle. If ripe olives cannot be secured, pure olive oil should be used either as a salad dressing, or taken with a little lemon juice.

The apple is the most perfect and rejuvenative of all foods, as it contains the properties suited to the work of dissolving foreign substance from the arteries. Apples may be eaten freely as part of the daily food. By their virtue, the ancient Vikings retained their youth, and the gods preserved their immortality.

Cooking tends to destroy the vitalizing and rejuvenative qualities of food. It also removes the natural salts, which are not only beneficial, but are essential to health.

Choose fruit that is neither unripe nor over-ripe, and see that it is carefully washed. Fruit seems not to agree with

some people because they eat an undue quantity, are unaccustomed to it, or form undesirable combinations with it. To eat fruit merely as dessert is injurious, as it is a mistake to coax the appetite.

The large quantity of lime and deleterious matter present in ordinary drinking water, can only be removed by distillation, as boiling or filtering is inadequate. If perspiring and thirsty, drink distilled water. The use of fruits, with uniform adherence to the principles of life culture, enables one to keep the system free from the deleterious elements that cause stiffness of the joints and other characteristics of "age."

Pure water is the only perfect drink. Unless one is living almost entirely upon a fruit and nut diet, he should drink at least half a gallon of distilled water each day. As the body consists mainly of water with only a small percentage of

solids, the majority of people eat too much and drink too little.

Until the system becomes thoroughly adapted to the fruitarian diet, it may be supplemented with whole wheat bread, cereals, celery and lettuce. These should be gradually discontinued when sufficient progress is made. While grains contain much nutriment, they also contain an excess of lime.

No inorganic salt is needed. Salt eating is a habit that should be broken, as it without doubt obstructs repair and growth. The necessary, organic salts may be had in abundance from natural foods. Avoid all stimulants such as alcohol, tea and coffee, as these excite the nerves, but do not nourish them, and are very poor substitutes for nutrition.

One of the most important adjuncts to proper diet is perfect mastication. Every morsel of food should be so thoroughly

masticated and mixed with the saliva, that it becomes a liquid before leaving the mouth. The faithful observance of this will not only tend to perfect assimilation, but will enable one to enjoy the full flavor of the food. If in a hurry, eat a small quantity slowly; better still, fast until the hurry is over.

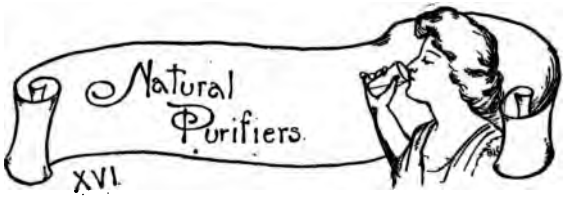
Two moderate meals a day are ample to satisfy the requirements of the body.

Many people have cured themselves of serious digestive troubles by omitting the breakfast. The best hours for meals are between ten and twelve in the morning, and four and six in the afternoon.

The mode of thought in which one eats is highly important. Science has demonstrated by X-ray experiments that the digestive processes cease during severe anxiety and fear. Hence, a cheerful and calm frame of mind is essential to perfect nutrition.

Frequent fasting is a helpful means of purifying and renewing the body. In diseased conditions, resulting from accumulated impurities, a series of short fasts is beneficial. This, however, does not contribute to an ideal life. Higher conditions are attained by intelligent expression rather than repression. Eat the right quality of food, think right thoughts, eat only when hungry, and never in excess.

Abstain from all food and drink lacking in purity and wholesomeness, as there is an abundance of perfect food, in the form of fruits and nuts. This diet, if other health essentials are observed, gives remarkable elasticity and strength; it is also conducive to clearness and activity of the mind. The fruit and nut diet appeals to the finer instincts of man, and to all lovers of art and beauty.



By the right use of olive oil and distilled water, the body can be renewed and strengthened to an appreciable extent in a very short time. This is especially apparent in cases of "old age." The results consist of a renewed plasticity of the entire form, and a buoyant feeling of youth and energy.

Olive oil is nourishing, lubricating, purifying and healing, and can be used internally or externally with equally good results.

Cottonseed oil, which is often used as a substitute for olive oil, is much inferior, as it contains an indigestible gum, the

elimination of which is a tax upon the digestive organs. The value of olive oil as a food has already been mentioned. As a lubricant for the body, it is highly desirable. If a teaspoonful is taken once or twice daily as a part of the food its beneficial effect will soon be noticed in increased elasticity of the muscular system. Walking will become a pleasure, and all activity will be performed with a higher degree of ease and enjoyment.

To receive the full benefit, the oil should also be rubbed into the body. After a warm sponge bath, rub warm olive oil about the joints, massaging thoroughly so that all the oil may be absorbed. The value of this practice is vastly increased by charging the mind with the positive thought of renewed health, strength and youth. Imbue each movement with this wholesome mental influence.

Distilled water is valuable as a beverage because of its solvent qualities and its perfect purity. The daily use of it will tend to prevent deposits of foreign substance in the arteries of the body, and dissolve the present accumulation, which is then carried off by the normal circulation of the blood.

Rain-water, obtained before it comes into contact with unclean surfaces or impure atmosphere, is a perfect distilled and aërated water. Some of the ancients preserved youth and beauty by collecting and drinking the dewdrops, which are simply distilled water. In all cities, distilled water is now sold at a very moderate price. Stills are also made for home use, so that those who desire can prepare their own distilled and aërated water.

Drink two glassfuls of this water when rising in the morning, not less between

meals, and also before retiring at night. It is important that the water be sipped slowly, and never swallowed in large gulps. The water should be pleasantly cool, but not ice cold. The common practice of alternately boiling the stomach with soups, and freezing it with ice water is very injurious. Distilled water perfectly satisfies the normal thirst, and answers the needs of the system.

Many remarkable cases of the restoration of youthful energy and appearance are directly due to drinking freely of distilled water, together with the use of olive oil, internally and externally. A number of centenarians attribute their health and longevity to this simple regimen. In some cases, they had commenced to manifest considerable age before the practice of these simple rules. While not of themselves constituting an

elixir of life, the use of distilled water and olive oil will be found very valuable contributions to the process of complete renewal.



As the sun is the chief source of vitality manifested in this world, one should secure the full benefit of its vitalizing and rejuvenating influence by frequent and full exposure of the body to its rays. The custom of wearing clothing in all climates and at all seasons makes necessary some special recommendations for sun-bathing.

One seldom exposes the body to the sunshine; indeed, a very small part of it ever receives the direct rays of the sun. Dark clothing especially precludes the actinic rays which are so particularly beneficial.

Sun-bathing increases the vitality, and promotes the renewal of the body. The nature of the sun-bath depends upon individual conditions. Some people are so fortunately situated as to be able to take a complete sun-bath in their ordinary rooms. In such a case, all the clothing should be removed, so that the entire body may receive the direct rays of the sun. One should have a private garden where he may luxuriate occasionally in nature's garments. The green fields and the fresh air of the country constitute the ideal conditions for a sun-bath.

Conveniences for sun-bathing are essential to a well-appointed home, and a porch on the sunny side of a house may often be modified for this purpose. Where an upper porch is available, screen it off with muslin curtains which readily admit the actinic rays. Where climatic conditions would not permit this

simple arrangement, a window may be fitted. Excellent solariums are sometimes built upon the roofs of houses, where there is nothing to obstruct the sunlight.

Few people realize how much vitality can be gained in the sun-bath. It gives new energy to the system, as the rays of the sun penetrate every part of the body, similarly to the X-rays. The energizing influence is imparted to every organ, and not merely to the surface of the body. This vitality enables nature more perfectly to discard the worn-out particles and to receive new and vital elements. The radiant influence of the sun is nature's own tonic, and would be eagerly sought by all if its rejuvenative powers were realized.

Even ten minutes a day spent in the practice of sun-bathing is worth while; but if possible, this time should be pro-

longed. Some interesting occupation may be chosen while receiving the benefit of the sun.

In some cities special solariums are constructed where sun treatments may be secured. Many forms of disease are successfully treated by this natural method.

One of the principal benefits derived from a vacation at the seaside is the comparative freedom one may have in dress, which may be adapted to expose the body to the sun's rays. Outdoor bathing, followed by a run in the sunshine, with the least possible amount of dress, is splendid for health. Accustom the body gradually to the direct rays, so that sunburn may be avoided.

The nearer the natural life is approached, the more perfect are the conditions for health and renewal. One need not, however, be a savage to unite

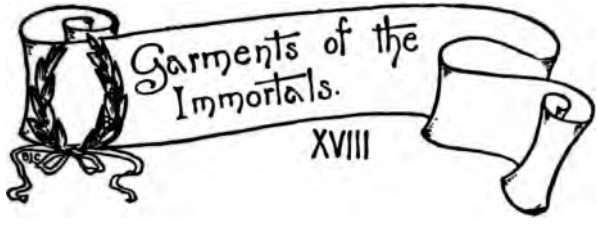
the advantages afforded by civilization with the natural life. The needs of modern individuals are more complex than those of the savage, but every member of the human race still needs the vitalizing and rejuvenating influence of abundant air and sunshine.

Plenty of sunlight is one of the important factors in the preservation of bodily renewal. Enjoy the influence of the sun to the greatest possible extent.

Various modes of light-cure are a fad at present, and frequently new healing rays are discovered. These modes of healing suggest the need of the natural life. The habit of sun-bathing is positively necessary for the preservation of the body. As one feels his body literally drinking in the energizing vibrations of the sun, he will marvel that this wonderful source of power has been so long neglected. Millions of weak people

suffer for lack of sun, air and water. Artificial habits rob man of abundant life. Many people will, theoretically, agree with these ideas, but will make no effort to put them into practice. This negative attitude must be resolutely overcome, and the slumbering forces of the body actively aroused.

Those who are deep in the consciousness of age need to stir themselves vigorously. Plenty of will-power is needed to start a good habit, but once started, it becomes easy and natural. The body will demand the sun-bath as faithfully as the stomach calls for food. Many kinds of disease shrink before the full power of the sunlight the same as the bats and owls of night disappear before the rising dawn. No one who values health, prizes beauty, and desires perpetual renewal can afford to neglect the benefits and delights of sun-bathing.



Clothing has a vital influence in preserving health and vitality. The hygienic requirements of clothing are often secondary to the dictates of fashion. An increasing number of people, however, now refuse to be slaves to foolish and injurious habits of dress.

The most serious violation of hygiene in clothing is wearing garments that restrict normal respiration. The repression of proper breathing has a direct influence in depleting vitality. Restrictive clothing is worn by both sexes. The tightly fitting vests, collars and suspend-

ers worn by men interfere with free and natural breathing. The constant stream of new life is not permitted free access to the system. Adjust the clothing to nature's requirements, and cultivate perfect respiration. It is also important for clothing to permit a perfect pose of the body. Clothing should not in any way cause one to deviate from the military position in standing and working.

Tight bands and corsets are positively to be avoided by all women who value the preservation of health and youth. The corset represses the vitality of the system. Untold weaknesses are traceable to this cause. This instrument of torture so binds the waist that the heart, lungs, stomach and diaphragm cannot perfectly perform their work. It is not possible to take a proper amount of oxygen into the system and throw off the poisons resulting from tissue waste while

the corset is worn. Many women feel satisfied as long as the corset is not tightly laced, and believe they are dressing in a hygienic manner. This is a mistaken idea. To observe the true hygienic conditions, discard the corset entirely, as the strongest athlete would soon lose strength and vigor by wearing it.

Avoid all tight clothing. Give freedom to waist, wrists, ankles and neck.

Heavy skirts worn by many women, especially when suspended from the waist, are a frequent cause of weakness and disease. Part of this weight should be dispensed with, and as many of the garments as possible supported from the shoulders. In this way the delicate organs in the pelvis will be preserved from the injuries caused by the dragging of heavy skirts.

Equable distribution of clothing is also highly desirable. The tendency is to use

a superfluity of clothing on the upper part of the body, and insufficient for the lower limbs, whereas less clothing is usually required in the region of the heart than elsewhere. For underwear, the linen-mesh is by far the best for health, as it is warmer in winter and cooler in summer, and has valuable absorbent properties.

Imperfect shoes also cause a faulty and sometimes an injurious position of the body. A properly fitting shoe supports each part of the foot without abnormal pressure, and fits snugly at the heel and over the instep to prevent the foot from slipping forward; there should be plenty of room for the toes. The practice of wearing sandals is good. The high-heeled shoe must be avoided. A frequent change of footwear prevents any constant pressure in one spot.

Tightly-fitting and unventilated hats, especially stiff, felt hats, frequently cause

baldness. A hat that makes a red line on the forehead prevents proper circulation of blood through the scalp. Air, sunshine and moisture are necessary to the cultivation of luxuriant hair. The hat should only be worn when really necessary; never in the home, store or office. In every case, choose a soft, light hat, properly ventilated.

The white or lighter colors of clothing are preferable, so that the actinic rays of sunlight may be admitted. The body should live as much as possible in the light, the same as a flower or plant, generally it rarely receives the influence of daylight. If the body of the average person were compared side by side with that of one whose form received the daily sun-bath, a marked contrast would be apparent. The former would have a corpse-like appearance in comparison with the vitality of the latter.

Under ideal conditions of life, when prudery gives way to a natural appreciation of the human form, clothes will be worn according to the actual needs of the body, and when unnecessary, they will be entirely discarded.

The prude imagines that the nude body is less pure than the same form when unnaturally covered. Every family should have a veritable Garden of Eden, that may be secluded from the eyes of puritanical people. Here they could romp and play for fun and healthful exercise, and let the sun shine freely on their bodies, which are now literally starving for want of sun and air.

All unnecessary clothing is unhygienic. The time will come when only those people will habitually wear clothing who desire to hide some abnormal condition.

In the meantime, guard against unduly shocking the over sensitive. Find some

secluded spot in which to drink in the sweet, pure air, and transmute sunbeams into personal vitality, until public opinion is sufficiently educated and purified to look upon the body as sacred and pure.



There is a science by which accidents as well as diseases can be avoided. To become immune from disease, including "old age," is a grand attainment, but protection from accidents is quite as essential. Life can be made absolutely secure.

The attainment and protection of normal life should be of primary importance, while the attainment of wealth should be secondary. A reversal of this ideal is the cause of much unnecessary fatality. Wealth should only serve in the maintenance and protection of life. A large number of accidents arise from indi-

vidual ignorance and carelessness. A still greater percentage arises from unnecessary exposure to dangerous conditions, by reason of the excessive desire for financial gain. Safety is both a social and an individual problem. Every one wants life, and every one has the divine right to live. The available energy of the universe should be utilized to promote and protect abundant life.

Perfect harmony, through individual and social adjustment, is the foundation of safety. Life should be intelligent, refined and natural. Interests should not clash, but the interests of one should be the interests of all. No man should be permitted to profit by the ignorance and poverty of another, and society should be so arranged that none may gain advantage by exposing others to unnecessary risk of life and health. Intelligent cooperation is essential to safety. The

lower forms of competition should be abolished. The frantic struggle for profit at the expense of human vitality is unworthy of an enlightened age.

The people must demand safer conditions, and society must be so intelligently organized that the anarchy of false competition may give way to social adjustment. The material and the power to make life safe are not lacking. Freedom to utilize these forces should not be sacrificed. All buildings, whether homes, hotels, theaters or stores, should be made fire-proof instead of fire-traps. Railway trains and steamships should be operated with regard to safety instead of false economy. This absurd huddling together in the cities, this frantic haste, these overcrowded streets should be changed. Thousands of workers toil under conditions which endanger life, simply to swell the purses of their own-

ers. The thought that death is inevitable often causes needless risk of life.

The keynote of perfect safety is harmony and adjustment. All inharmony endangers life. Unnatural excitement of all kinds imperils existence. Be calm and peaceful. The attainment of true happiness is simple, but many in seeking artificial excitement, create inharmony and susceptibility to accident. One should make life enjoyable through right thought and action.

When calm and serene, one passes through a multitude of seeming dangers with perfect safety. On the other hand, if angry or excited in any way, how often danger is caused or narrowly escaped. Discord annihilates the agencies of protection. Marvelous protective powers inhere within, that operate unconsciously. This natural power is greatly accelerated by a peaceful mind.

One of the most beautiful characteristics of nature is that the subjective or intuitive mind exercises a protective power over the body, and perfect safety can be secured by its cultivation. To the subjective mind which is amenable to the suggestions of the conscious or objective mind, give the positive suggestion of safety. Have faith in the inner power of preservation, and thus enable this protective agency to perform its natural work. A constant suggestion of possible accident creates a liability for the condition feared. If, however, one has perfect confidence in the inner power to avoid injury, the subjective mind will consciously or unconsciously impress him with the action necessary for protection. Many people tell of marvelous escapes from danger by trusting in Deity. Their perfect assurance of safety secured them from harm. The subjective mind, as a

result of the suggestion, assumes the function of protector, and by vivid impression, dream or subconscious impulse, gives the warning of danger or the path of safety.

It is not necessary to refer to ancient times for illustrations of this kind, for such incidents are constantly occurring. The reports of the "Society for Psychical Research" afford many instances. In fact, the writer very recently, while on a lecture tour, was thus warned of danger, and so avoided taking lodgings in a house which was burned before he left town. The occupant of the room he thought of taking, who either did not have the warning or did not heed it, lost his life. Some attribute this protective agency to Deity, and others believe it to be the work of a guardian angel. The protective power, however, is resident within each individual and may be fully developed by

due recognition and faith. Thought can be flashed from mind to mind, independently of distance, and mental impressions of circumstances endangering life may be received. It is the function of the subjective mind to protect as well as to reconstruct the body. This does not permit one to be careless, but it supplements the ordinary powers with those of a finer and more subtle nature.

The subjective mind possesses perfect deductive reasoning ability and by observing a wide range of present events can trace their logical sequence and apparently read the future. In reality, this is an accurate perception of the present. In the subjective condition of sleep, this power is often exceedingly active, and if present conditions tend toward accident, a vivid dream may awaken one to a sense of the danger. When a person who is ordinarily calm and poised receives a

vivid impression that a certain course of action will prove dangerous, there is good reason for heeding the impression. One must live a poised life to secure the full benefit of this protective power. Abnormal conditions of mind or body create a liability for false alarms.

Many people have ignored vivid impressions, and afterwards deeply regretted the neglect. Every effect has a definite cause. The impressions that spring from the subliminal consciousness should be appreciated and obeyed.

This protective agency does not always operate consciously. One cannot always give a tangible reason for changing definite plans, but there is a subjective cause. Conscious warnings are not always necessary. If the subjective forces are thoroughly charged with the suggestion of perfect protection, one will unconsciously be attracted to safe conditions.

The first step in the practical application of this law is the realization of the subjective power of protection. Then command the normal exercise of this protective function, remembering that the subjective mind is entirely subject to suggestion.

Do not rush in frantic haste wherever the crowd goes. As undue excitement is insecurity, take no unnecessary risks. Do everything to promote peace and happiness, but do not attempt to live the lives of others. Be natural and reposeful. Build up strength, health and vitality by every possible means.

Energy and elasticity of body are favorable conditions for protecting life. Faithfully practice the principles of life culture, and afford the mental and physical conditions for safety. Cultivate peace, happiness, health, strength, courage and wisdom. Awaken every

slumbering force. Most of all, have faith.

One whose every force is kept alert and active may safely rejoice in the happy conviction that the dawn of each century will find him serene and secure. Have perfect assurance that the same Power and Intelligence which sustains vast worlds in equilibrium, unfailingly provides for individual safety.



It is not only scientifically possible to live forever, but the process of mental and physical training essential for this attainment constitutes a high and practical form of religion. This philosophy is a gospel of abundant life, here and now. Instead of shattering the aspirations of the lover of wholesome religion, it points clearly and practically to the exact methods by which eternal life and happiness are attainable. It makes practical every religion. It does not destroy the belief in things sacred, but points to the inherent divinity of all life, and

traces the source of the humblest creature as well as the most magnificent planet to Supreme Intelligence. The cherished ideal of heaven is not condemned as imaginary, but its manifestation here on earth is clearly revealed.

This philosophy is in perfect harmony with those who claim the brotherhood of man, and realize that all are the children of Infinite Life. Not only is man's majestic power as an individual recognized, but also the wonderful power of mankind as a united whole, when their true relationship is fully conceived.

The true religion is to elevate the conditions of humanity, to supplant sickness with glowing health, sorrow with joy, despair with hope, decrepitude with youth, and fear or resignation to the grave with perfect confidence in everlasting life. Reject, forever, the idea of a postponed heaven and a post-mortem

salvation. Be not satisfied with the idea of a so-called salvation, applicable only to the soul, but demand to know and manifest the truth of salvation here and now. To be saved means to be free from conditions that depress the body as well as the soul. Disease and decay have no place in the earthly paradise that the practice of life principles will bring.

An Infinite Principle of Love is immanent in the universe. To be in harmony with the Source, is life, health, happiness and peace.

There is no devil, or inherent principle of evil; no satanic person or force conspires against man's wholesome intentions. All so-called evil is unripe good. One would not condemn the green peach, but simply permit it to grow. The light of intelligence is needed to shine in the dark places, and with the unquestionable

power of good to banish the imaginary power of evil.

The problem that confronts humanity is not how to escape the terrors of hell after death, but how to get out of the hell in which so many dwell to-day on earth. Thousands exist in a veritable hell of suffering and despair while in the midst of a possible heaven of indescribable beauty.

Every man who can contemplate his life work, and honestly say, "I have come that you may have life, and life more abundantly," is a savior of the race.

No book in the universe contains the whole truth, or is safe to follow without logical investigation. Even in the bibles of the ages fact and fiction, truth and error, are strangely intermingled. They all require interpretation. Only those who dare to reject as well as accept can be benefited by their perusal. If read

with discernment, many a jewel may be found in their pages. Bibles record the philosophy of men who sought to understand the secrets of life. As each progressive step is taken, man develops higher knowledge of his possibilities and becomes conscious of a greater power. Seek wisdom concerning natural laws, and success will surely crown the faithful endeavor.

Immortality is always associated with religious ideals. Naturally the question arises as to the religious beliefs essential to, or consistent with, the attainment of perpetual life. The true religion is the earnest effort to harmonize things in the present life. This can be accomplished by individual and social adjustment. Welcome each new thought suggested for the betterment of man, and give it unbiased investigation.

The doctrine of vicarious atonement

will give way to the practical and constructive idea of vital attainment. Instead of expecting salvation through the virtue of another, one must proceed to work out his own salvation. The Kingdom of Heaven is possible for all, but it must be attained by definite, intelligent and constructive effort. The act of discarding the body will not thrust man into paradise. The only paradise one will ever attain will be manifested from within. By right thought and life heaven will be established. If there are more enjoyable worlds than this, it is because their inhabitants have made them so. The conditions under which man lives in this world can be radically changed and improved. One may not leave this world disgusted, expecting to find another in which to enjoy the fruits of other's labors. Man should be a world-patriot, and earnestly seek to perfect life here

for the benefit of his fellow man as well as himself.

If one continually suffers in this world, he is not the victim of a relentless fate. His attitude of mind must be radically changed. He should seek to be in tune with the Infinite. This fills the consciousness with harmony and beauty, which is gradually manifested in external life. The power of right suggestion liberates one from the thought of bondage to fate, and teaches self-mastery, which is the keynote of all true attainment.

Condemnation and regret form no part of the true religion. There is no inherent iniquity. Man is not a crawling worm of the dust, but has within himself the potentiality of Godhood. Instead of looking at his past mistakes in condemnation, he should remember his divine possibilities and seek to unfold the

higher life. Every man is inherently grander than he can possibly conceive. He cannot over-estimate his own inner majesty. He should remember, however, that the same powers are latent within all.

In the ideal philosophy of life, the creative nature of man is not condemned, as both the generative and the regenerative functions are sacred. Man's salvation from mental and physical bondage will never come without a knowledge of the higher laws of sex. Purity must be established at the fountain of life, before abundant life can be permanently manifested. Purity consists of perfect expression.

Mankind should coöperate to make the world a veritable paradise. Enough energy to create heaven on earth is expended in the endeavor to reach an imaginary heaven beyond the sky.

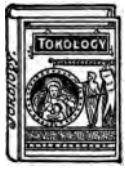
Imagine a world in which sickness is unknown, where the glow of health is present on every cheek, where perpetual youth and beauty illumine all, where handsome parks cover the sites of forgotten graveyards, where sorrow and parting are unknown, and where life is a perpetual unfoldment; this is the paradise which the true religion prompts and inspires man to evolve.

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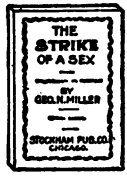
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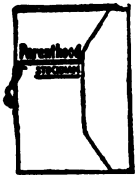
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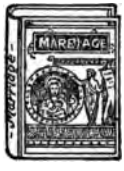
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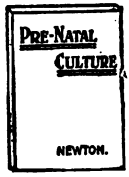
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